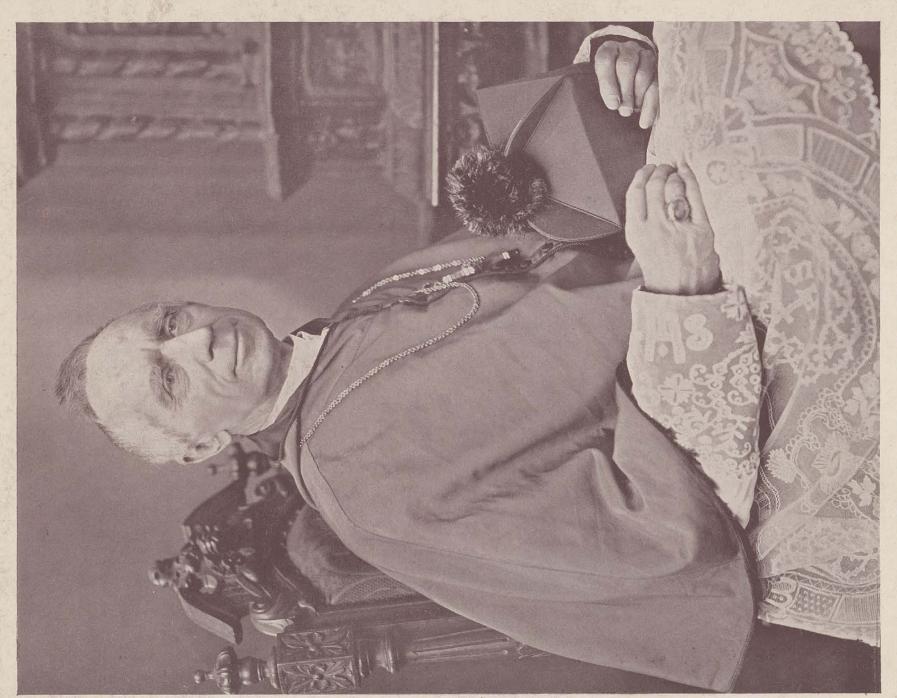


Presented by

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MOST REV. WILLIAM HENRY ELDER, D.D.,

SOUVENIR ALBUM

OF AMERICAN CITIES.

CATHOLIC CHURCHES

OF

CINCINNATI AND HAMILTON COUNTY, OHIO,

EDITION.



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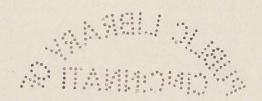
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TO HIS GRACE,

MOST REV. WILLIAM HENRY ELDER, D.D.,

ARCHBISHOP OF CINCINNATI,

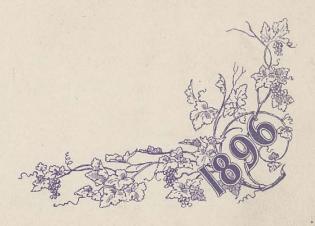
IN HONOR OF THE GOLDEN JUBILEE

OF HIS PRIESTHOOD,

THIS WORK IS RESPECTFULLY

DEDICATED.





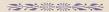


TO HIS GRACE,

MOST REV. WILLIAM HENRY ELDER, D.D.,

Archbishop of Cincinnati,

ON THE OCCASION OF HIS GOLDEN JUBILEE.



THE Golden Circle of the years complete Marking an epoch in a life sublime, Crowning thy labors with a tribute mete—Accept our homage at this happy time.

O worthy type of Him who died that we might live, Ready for suffering man—if called—to die; The joys of earth thou didst renounce to give Thy life that souls be saved, the Cross be borne on high.

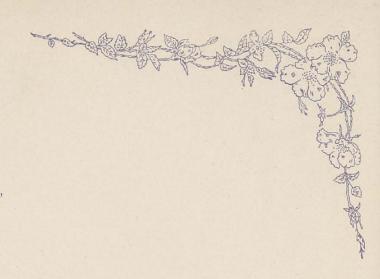
Son of America! thy forefathers died That Freedom's banner might above us wave, And looking backward we find with pride Their names among the bravest of the brave.

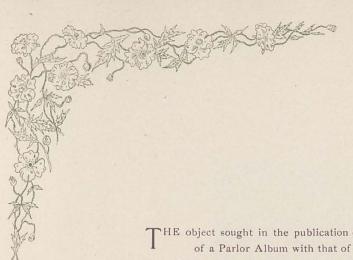
What function like to thine! the great of earth, The pomp of power, the pride of birth, Bend low the knee in homage To its worth.

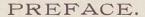
As thou hast labored, so hast thou our love, That love transfigured by a heavenly light, The bond that draws our hearts above The cares of earth, the gloom of night, We, in the reflex of thy heavenly grace, The lowly footsteps of the Saviour trace.

MARY FLORENCE TANEY.









→! → * * .

THE object sought in the publication of the Souvenir Catholic Church Album of Hamilton County, Ohio, has been to combine the features of a Parlor Album with that of a descriptive work, so as to make it a medium of ready reference, alike to stranger, visitor and resident.

In its preparation the greatest care has been taken to verify the statements made, by recourse to the best sources of information, and by original research; and to make it cover all of the churches and institutions, from the first, Christ Church, 1821, down to the very date of its issuance. While the information given in regard to each illustration has been stated in the fewest possible words, it has been the endeavor to make it cover completely the facts in each particular case.

The very large number of engravings, covering completely the entire range of Catholic Churches and Institutions, together with the Pastors Chaplains and Assistants, has been made a distinguishing feature of the work, and will make it especially worthy as a Parlor Souvenir Album.

The Memorial Pages, designed to perpetuate the memory of those faithful servants who have departed this life, are as complete as it has been possible to make them, the publishers having spared neither time nor expense in gathering the material for them. These pages will prove a valuable part of the work, as many of the photographs are rare, in some instances being the only ones in existence. This feature of the work greatly enhances its value.

To the different Pastors and Assistants, and to the Superiors of the many Religious Institutions, we are indebted for many courtesies, and helpful services, and we herein wish to thank them.

To the Ursuline Nuns we are indebted for the use of engravings, and valuable assistance to our memorial pages.

To Rev. Louis A. Tieman we are especially grateful for his painstaking interests in the success of our undertaking. To him we are indebted for the beautiful historical and biographical sketches that appear in this work. Father Tieman cheerfully devoted much time and labor in gathering material for his sketches, and has succeeded in bringing to light many important facts that would have otherwise escaped mention.

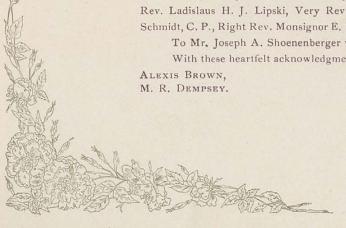
To Rev. J. J. Kennedy we are indebted for assistance in completing our memorial pages, and to his kind influence attribute the success of the same.

To Rev. H. Moeller, D.D., Very Rev. J. C. Albrinck, V. G., Rev. Jos. A. Meyer, Rev. J. M. Feldmann, Rev. W. F. M. O'Rourke, Rev. D. O'Meara, Rev. Jos. Bussmann, Rev. John F. Hickey, Rev. B. H. M. Roesener, Rev. F. X. Dutton, Rev. Aug. M. Quatman, Rev. Peter Lotti, Rev. Ladislaus H. J. Lipski, Very Rev. John B. Murray, Rev. Chrysostom Theobald, O. S. F., Rev. Eugene Brady, S. J., Rev. Wendelin Schmidt, C. P., Right Rev. Monsignor E. Windthorst, and Rev. J. H. Menke, we are indebted for their many acts of kindness and valuable assistance.

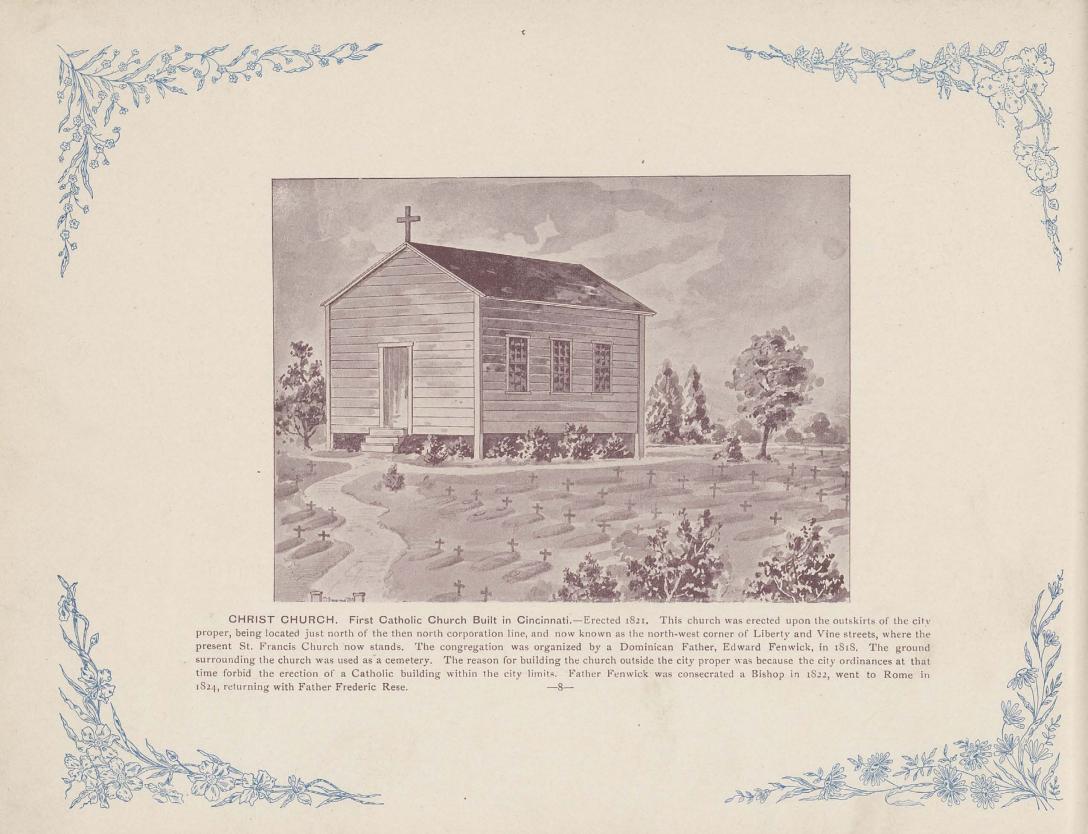
To Mr. Joseph A. Shoenenberger we are indebted for the use of the files of the CATHOLIC TELEGRAPH, and many other courtesies.

With these heartfelt acknowledgments and offerings of sincere thanks to all who have assisted us, we cheerfully submit our work to the public.

U. S. CHURCH ALBUM PUB. CO.







THE HISTORY OF THE CATHOLIC CHURCH IN CINCINNATI AND HAMILTON COUNTY.

THE history of early Catholicity in Cincinnati is replete with romantic interest. A hundred years ago the primeval forests covered the rounded slopes of the hills which formed the background of the future city. What prophecy could then have foretold, what imagination could then have pictured, what dreamer could have fancied Cincinnati as it is to-day with its magnificent Catholic churches and institutions, unsurpassed in beauty and numbers even by the older cities of Europe. The growth and prosperity of Catholicity in Cincinnati has been marvelous, and surely must be a matter of pride to all who have the welfare of the Mother Church at heart.

The recital of the labors of the Catholic pioneers will, therefore, we are confident, be most heartily welcomed, showing as it does when and by whom the seed that has grown to such wonderful proportions has been planted. The greater portion of the later and contemporaneous history of the Church in this County is, of course, contained in the biographies, sketches, data, etc., given below with the illustrations. Hence we shall content ourselves with giving a succinct account of the earliest records of the Church, thus rescuing from oblivion, facts, which in due course of time will prove of incalculable value.

The first priest to visit this section of the country was Rev. Edward Fenwick, a member of the Dominican Order. This was in the year 1814. Father Fenwick visited Ohio twice every year, starting out from St. Rose, Ky., where already in 1806, he had established a convent of the Order. On one of these visits, his travels were rewarded by the discovery of seven Catholic families in this city. The most prominent of these sturdy Catholic pioneers was Mr. Michael Scott, who had emigrated to Cincinnati from Baltimore in 1805. As a proof of the piety and zeal which characterized this man, it is related that

-9-

he on one occasion, at Easter, traveled from Cincinnati to Lexington, Ky., to hear Mass and receive the Sacraments. The first Mass ever offered up in this city was on an improvised altar in the house of Mr. Scott, who then resided on Walnut street, near Fourth, on the site now occupied by the American Book Company. After attending to the spiritual wants of the few resident faithful, the missionary was wont to go to Chillicothe, Lancaster and Somerset.

Father Fenwick in subsequent visits to Cincinnati, encouraged the Catholics to build a church. The meetings and also Mass when he passed through the city, were held in a building then standing on Flat Iron Square, bounded on the north by Fourth, on the west by Ludlow and on the east by Lawrence street. There the Catholic pioneers met in a little room ten by twelve. As near as can be ascertained the Catholics at this time consisted of the following named persons: Michael Scott, John Sherlock, Patrick Reilley, James Gorman, J. M. Mahon, J. White, P. Walsh, P. Geoghegan, Edward Lynch, Robert Ward, and their families.

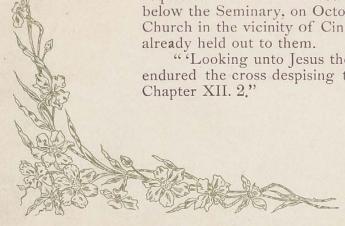
The building of a church became then the next consideration. This was, however, not an easy task, for the pioneers were not blessed with an abundance of this world's goods. Under date of September the 8th, 1817, the subjoined call for a meeting of Catholics was issued. It appeared in the "WESTERN Spy," of Cincinnati, and in the "Ohio Watchman," of Dayton, O.

A CATHOLIC CHURCH.

"The Catholics of the town and the vicinity of Cincinnati and those of the county of Hamilton, are requested to attend a meeting to be held at the house of Michael Scott on Walnut street, a few doors below the Seminary, on October the 12th, for the laudable purpose of erecting and establishing a Catholic Church in the vicinity of Cincinnati. They will likewise please take notice that great encouragement is already held out to them.

"'Looking unto Jesus the Author and Finisher of the faith, who for the joy that was set before him endured the cross despising the shame, and is set at the right hand of the throne of God.'-Hebrews:

-10-

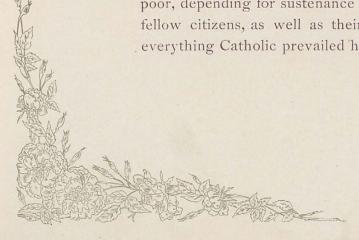


The meeting was held at the appointed time, but no definite action as to the building of the church was taken till four years later. Nine men, seven women and four children were present at this meeting. A few weeks prior to this event, the number of Catholics had been increased by the arrival of four German families. They were Simon Oehler, Joseph Hechinger, J. Zoller and Christian Dannheimer. They arrived on the 24th of September.

On the 15th of May, 1818, the venerable Bishop Flaget, of Bardstown, Ky., to which diocese Cincinnati belonged, started on a mission tour from that city. He was accompanied by the Revs. M. Bertrand and Janvier and two young men going to Detroit named Godfroi and Knags. The entire journey was made on horseback. They first visited Frankfort, Georgetown and then Cincinnati.

The Bishop reached Cincinnati on the 19th of May and remained here two days, during which he encouraged the handful of Catholics to persevere and strive to build a church. He visited all the families, then resident, and baptized one child. He was astonished at the rapid improvement of the city, but he was saddened at the thought, that while he saw so many fine churches erected by the sects, the Catholics had not even a chapel wherein to worship God.

After having visited all, he proceeded on his journey to Detroit. After his departure the little band of Catholics seeing the necessity of a church building, but not having the means wherewith to purchase the necessary grounds and build a church structure, resolved to call upon outside aid. A committee consisting of Messrs. Michael Scott, John W. Mahon, John White and P. Walsh was appointed to solicit subscriptions. Among themselves the Catholic pioneers could do but little, they were all, for the most, poor, depending for sustenance upon their daily earnings. The doors of the homes of their non-Catholic fellow citizens, as well as their purses, were closed for them; for bigotry and a bitter hatred against everything Catholic prevailed here at that time. To obtain, therefore, funds for the erection of a church



was a very difficult matter.

was a very difficult matter. The following is a copy of an appeal sent out by the committee. It was addressed to John Carrere, Esq., a merchant of Baltimore, Md.:

CINCINNATI, November 23d, 1818.

SIR:—Permit us to address you on a subject which we deem important.

We are authorized in behalf of ourselves and the Roman Catholics of this town, that, considering ourselves like the lost sheep of the house of Israel, forlorn and forsaken, destitute of the means of exercising the duties of our holy religion, without guide, church or pastor, while we behold all other members of the community enjoying these benefits; we are compelled, from the paucity of our numbers, and the consequent want of pecuniary resources, to call upon our brethren throughout the Union for their assistance towards the erection of a Catholic church.

For the speedy accomplishment of so desirable an object, we entertain a confident hope of your

hearty co-operation. We, therefore, respectfully, but earnestly solicit your aid and your influence.

Relying on your zeal and promptitude, we shall shortly expect to be favored with your reply directed to Mr. P. Reilly, of the firm of Perrys & Reilly, Brewers, Cincinnati, we are, sir,

Respectfully, your obedient servants,

MICHAEL SCOTT, Prest.,
JOHN M. MAHON,
JOHN WHITE,
P. WALSH, Secretary,
Committee.

On the 21st of June, 1819, Bishop Flaget on his return trip from the North again visited the city. In his "Journal" he speaks of the condition and prospects of Catholicity in Cincinnati as follows:

"It is a great misfortune that no Catholics come to settle in the neighborhood of this splendid city. At present there are no other Catholics in Cincinnati than laborers and clerks, and—such as are to be converted. Yet, I think nothing should be neglected to establish religion here: for the mercy of God is great, and when He pleases, He can multiply His children."



Truly, God has multiplied His children in Cincinnati, and good Bishop Flaget had the happiness, ere he went to his reward, to see his anticipations more than realized. Considering its humble beginnings, the progress of Catholicity in this city has, therefore, indeed been wonderful. The city where but seventy-five years ago a mere handful of Catholics assembled, is now more than one-third Catholic in

The city's population by a census of 1818 was, according to the Directory of 1819, 9,120, the excess of males being 753, divided as follows: Males of 21 and upward, 2,364; females, do., 1,632; males from 12 to 21,840; females, 823; males under the age of 12,1,549; females, do., 1,545; and people of color, 367. In the year 1810 the population was estimated at about 2,300. In the year 1813, from a census made by the Town Council, it amounted to about 4,000, and at the present time (1819), says the Directory, the city is supposed to contain more than 10,000—an increase truly astonishing.

Of the character of the population the Directory says:

belief and practice.

"This mixed assemblage is composed of emigrants from almost every part of Christendom. The greater part of the population are from the Middle and Northern States. We have, however, many foreigners among us, and it is not uncommon to hear three or four different languages spoken in the street at the same time. Being adventurers in pursuit of fortunes, a spirit of enterprise, and a restless ambition to acquire property, are prevailing characteristics. The citizens of Cincinnati are generally temperate, peaceable and industrious. Gaming is a vice almost unknown in the city. Under the influence of a strict police, good order is maintained; fighting or riot in the streets is very rare, and is uniformly punished with rigor."

According to the enumeration made in the spring of 1819, there were within the corporation at the time 1,800 buildings, of which 387 were of brick and stone of two stories and upwards, and 45 of one story; 615 were of wood, two stories and upwards, and 843 of one story. Of these 1,003 were occupied as separate dwellings, 95 as mercantile stores, 102 groceries, 14 druggists' stores, 4 confectioneries,



5 auction and commission stores 5 banks, 214 mechanics' shops,

5 auction and commission stores, 5 printing offices, 6 book and stationery stores, 10 places of worship, 5 banks, 214 mechanics' shops, factories and mills, 17 taverns, a seminary, court house and jail, and 412 warehouses and other buildings.

Then there were no railroads, no telegraphs, no telephones nor electric lights, none of which we could possibly get along without to-day. Cincinnati then had even no canal; her only means of communication with the outside world was by the uncertain Ohio, upon which steam had been introduced, and the old State and National roads leading to Detroit and Chillicothe, then the capital of the State.

In the meanwhile the little Catholic band labored strenuously to secure the church and the necessary building site. Some money had been obtained by subscription and through the aid of friends in other places. Plans for the church building were made by Mr. Scott, an architect and builder by profession. The timber for the building was taken from near Alexandria, Ky., and furnished by one Mr. William Reilly. To some of our readers it will no doubt appear curious, that the material for the church was taken from such a distance, when timber abounded in this section. No doubt bids for the building were asked for, and, as in our times, the lowest bidder received the contract. This is the only explanation that can be given, unless it be further, that Mr. Reilly, being at the time a resident of Kentucky, was known to the Dominican Fathers, and by them recommended for the work. Mr. Reilly cut the timber on his land, hauled them to the Ohio river, rafted them to Cincinnati where he had them hauled a distance of nearly two miles, as he said, from the river. The building was put up north of the Northern Liberties, then the corporation line of the city. Having the timbers delivered Mr. Reilly mortised the frame and worked on the building until he had the rafters placed in position; he then left it to be finished by resident carpenters. Mr. Reilly attained the age of 96. He died at Alexandria in January, 1882.

In the year 1819 the corporation limits of the city had been extended as far north as Liberty street, west to Mill Creek and east to Deer Creek. When the pioneers, however, made known their desire to

-14-

build a church, they met from the very outset with great obstacles. A city ordinance forbid the erection of a Catholic church within the city limits. Bigotry and hatred against everything Catholic then prevailed, and upon the whole sorely tested the faith of the pioneers. What were they to do now? They all had their homes in the lower portion of the city. The law forbid the erection of a church in the city proper.

of a Catholic church within the city limits. Bigotry and hatred against everything Catholic then prevailed, and upon the whole sorely tested the faith of the pioneers. What were they to do now? They all had their homes in the lower portion of the city. The law forbid the erection of a church in the city proper, and if they wished a church at all, they must erect it outside of the corporation line. After a little, a piece of ground, consisting of lots Nos. 1 and 2, located on the northwest corner of Vine and Liberty streets, was purchased by the trustees of the congregation, which had but a short time ago been incorporated, according to the laws of the State, under the name of "Christ Church." Said trustees were the Messrs. Patrick Reilly, John Sherlock, Thomas Dugan, Edward Lynch and Michael Scott. The property mentioned was purchased from Mr. James Findlay. The price agreed upon was fifteen hundred dollars. Lot No. 1 fronted on Vine street 80 feet and 8 inches, lot No. 2, 40 feet, running westward 120 feet, thence south 80 feet. On this spot, then, "Christ Church," the First Catholic Church of Cincinnati, was erected in 1821. Upon the same identical spot now stands the beautiful church of St. Francis Assisi, in charge of the Franciscan Fathers. The church, of which we give an illustration, was built of frame. Its dimensions were 55 feet in length by 30 feet in width.

On August 27th, 1821, lot No. 3 adjoining lot No. 2, and like it, fronting 40 feet on Vine street, running 120 feet west, was purchased by Mr. Michael Scott for the sum of \$400. This lot was used for cemetery purposes. There were placed to rest the first deceased of the faith. This spot is, therefore, a hallowed one, and the congregation of St. Francis may well feel proud of having erected their church upon this historical spot. In the vaults below the church, there yet repose a number of remains taken from the first Catholic cemetery; and, as in the Holy Land, it has ever been the privilege of the Franciscan Order to guard the holy places, so here they guard the remains of our pioneer Catholics, and the spot first consecrated to God and His Church.

-15-

Preceding the purchase of cinnati was erected by Papal new diocese. The Bull arrived On the 13th of January, 18

Preceding the purchase of the above mentioned lot, viz: on the 19th of June, 1821, the See of Cincinnati was erected by Papal Bull and the Rev. Father Edward Fenwick appointed first Bishop of the new diocese. The Bull arrived in Kentucky on the 23d of October following.

On the 13th of January, 1822, Cincinnati's first Bishop was consecrated at St. Rose, Ky., by the Most Rev. Ambrose Marechal, of Baltimore, who was assisted by the Rt. Rev. B. J. Flaget, of Bardstown, Ky., and the Dominican Fathers Hill and Wilson. Bishop David preached the sermon.

At the end of March, 1822, Bishop Fenwick set out for his new See. He was accompanied by Revs. A. Ganihl, J. B. Hutchins, C. D. Bowlin, O. S. D., and Vincent Badin, deacon. The latter was shortly after his arrival in Cincinnati raised to the priesthood and was the first Catholic priest ordained in Ohio. He was a relative of the first priest ordained in America, Father Stephen Badin, whose remains are resting below the present St. Peter's Cathedral. Of his arrival in the episcopal city of Cincinnati, Bishop Fenwick says:

"No provision was made for our reception. We were compelled to send to the market for the *first* meal we took in our episcopal town. Likewise there were no provisions made for the keeping of the party."

The Bishop then rented a small two-story brick house on the junction of Ludlow and Lawrence streets. He was often so poor that he had not a dollar to send to the market and was frequently obliged to go into debt in order to meet the payment of rent.

Bishop Fenwick's arrival in the city was announced in the LIBERTY HALL and CINCINNATI GAZETTE, of March 30th, 1822, thus:

"We congratulate the Roman Catholics of this city and environs, upon the arrival of the Right Rev. Dr. Fenwick, lately consecrated Bishop of Cincinnati and the State of Ohio. This circumstance not only interests Catholics, but all the friends of literature and useful knowledge, as we understand that his intention is ultimately to open a school, aided by the members of his Order, long distinguished for their piety and learning." -16

"We congratulate the FDr. Fenwick, lately consecration interests Catholics, but all that tion is ultimately to open a and learning."

The greatest obstacle against progress in church matters, however, was the extreme poverty of the members forming the first congregation. The most were absolutely poor, so much so, that not only the head of the family, but all the grown members thereof were compelled to earn their bread in the sweat of their brow. The influx of German Catholics then began and added to the number of the first congregation.

The Bishop, and with him his clergy and people, who all resided in what is now the lower portion of the city, saw the necessity of having their church located nearer. The distance to what is now Vine and Liberty streets, was great, and in inclement weather the tramp on Sundays, through cornfields and orchards, through mud and water, was not at all pleasant. Vine street did not then glory in a granite street or sidewalks. Accordingly, the Bishop set about to purchase a more suitable lot upon which to place his Cathedral. Dr. Fenwick concluded to go to Europe and solicit aid. He was received with open arms by Pope Leo XII, who also supplied him generously with money and church utensils. Visits were also made in France and substantial aid was accorded the apostolic prelate.

While in Rome, Bishop Fenwick made the acquaintance of Rev. Frederic Rese, who had just completed his studies at the Propaganda. The young priest offered the Bishop his services. They were accepted and Father Rese at once set out for America. He arrived here in the latter part of the year 1824. There were then at that time at work in the city and other missions of the State, the Fathers S. H. Montgomery, Thomas S. Hynes, J. Aug. Hill, Thomas Martin, Vincent de Raymacher and N. D. Young. During this year the number of baptisms in Christ Church reached 76. In the absence of the Bishop, Rev. Hill acted as Administrator. He was an eloquent and powerful speaker, and the little church soon proved inadequate to the demands made upon it on Sundays. When Father Hill preached, numbers of Protestants attended, all standing room in the church was taken up and even the window sills were utilized to accommodate the visitors.

Early in the year 1825, Bishop Fenwick returned to his episcopal city. On the 15th of February, he purchased from Elmore Williams and wife the remaining 50 feet of lot No. 73, fronting $49\frac{1}{2}$ feet on Sycamore street and immediately adjoining the property previously bought, for the sum of \$1,200. He then set about to prepare for the erection of a Cathedral. Mr. Michael Scott drew the plans therefor. On May the 19th of the same year, the corner-stone for the old Sycamore street Cathedral was laid. On December 17th, 1826, Bishop Fenwick had the happiness to consecrate the new edifice, and he himself records the fact, that 22 converts were soon after added to the congregation. The new Cathedral was of brick and dedicated under the patronage of St. Peter. It stood on the ground upon which St. Xavier Church of the Jesuits now stands, and remained the Cathedral Church until 1845, when the building was transferred to the Jesuit Fathers and the Cathedral congregation assembled in the new and present structure on Plum street.

On February 2, 1829, Revs. Martin John Henni and M. Kundig were ordained priests by Bishop Fenwick.

On the 11th of May, 1829, Bishop Fenwick opened the seminary. It was dedicated to St. Francis Xavier and placed in charge of Rev. S. H. Montgomery, and began with 10 pupils, four in theology and six in the preparatory class.

The next day the Bishop, accompanied by Rev. James J. Mullon, set out to visit the Indian missions in Upper Michigan. On the 27th of October four Sisters of Charity arrived and established a school, also took charge of the orphans, of whom there were six.

Upon his return from the Indian missions, having received 29,000 francs from the Society of the Propagation of the Faith, Bishop Fenwick purchased an additional piece of ground, next to the Cathedral, for seminary purposes, also a lot opposite the church for a school. The cost of the first named piece of property was \$4,000. The old church building had, after the completion of the new Cathedral, been

-18-

transferred to rear of lot and fitted up as a residence for the Bishop and priests. The German and English being the two chief languages represented among the faithful, services were rendered at 9 A. M. for the Germans, and at 11 A. M. for the English speaking members of the congregation. In October of that year Bishop Fenwick was present in Baltimore in attendance upon the First National Council.

The seminary and Bishop's residence could not be made to serve their purpose any longer. A new and larger building was necessary. Accordingly, a new seminary was planned and preparations for its building made at once. This was known as the "Athenæum" building, on Sycamore street north of St. Xavier Church. The venerable edifice was destroyed only a few years ago, to make way for the present handsome college building.

The tireless labors of Bishop Fenwick soon began to tell upon him. He died a martyr to his duty, on September 26, 1832, at Wooster, Ohio, whither he had gone on missionary work. He fell a victim to cholera, which was then fiercely raging.

After the death of Cincinnati's pioneer Bishop, Father Rese administered the diocese till October 6, 1833, when he became the first Bishop of Detroit.

Bishop Fenwick's successor in the See of Cincinnati was Dr. John Baptist Purcell, President of Mt. St. Mary's College, Emmitsburg, Md., one of the most remarkable and illustrious men in the Catholic church history of America.

Bishop Purcell was consecrated in the Baltimore Cathedral, October 13, 1833, by Archbishop Whitfield. He at once set out for Cincinnati, and by his indefatigable zeal and indomitable courage succeeded wonderfully in his work of spreading the gospel, building churches and schools and thus attracting by degrees a large Catholic population, which by its honest thrift and earnest enterprise, helped to make Cincinnati a great city. On July 19, 1850, Cincinnati was raised to the rank of an archdiocese, and Bishop Purcell created Archbishop. The church continued to grow rapidly. Owing to the brilliant talents of





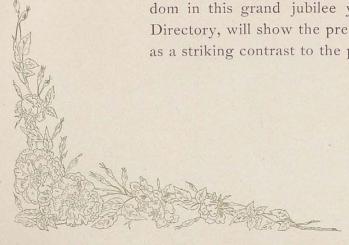
Archbishop Purcell and the condescending kindness and superior intelligence of the priests, the Catholics gained rapidly in the esteem of the people and soon commanded considerable influence.

On May 21, 1876, Archbishop Purcell celebrated the golden jubilee of his priesthood. From all

On May 21, 1876, Archbishop Purcell celebrated the golden jubilee of his priesthood. From all parts of the world he received testimonials of esteem and affection; all recognized his marvelous work for religion; all admired him for his noble qualities of head and heart. The manifestation of the love the faithful bore him was touching in the extreme.

But the day of sorrow was to come. The venerable Archbishop was to drink a chalice of bitterness, which has never been so completely drained by any prelate of the church. Laden with grief as with years, he went down to the grave. We refer to the financial troubles of 1879, which are too well known to need any detailed mention. The broken-hearted Archbishop, after begging the Holy See for a coadjutor, retired from the scene of his long activity, in the 81st year of his life, and the 47th of his episcopacy. At the Ursuline Convent, Brown County, Ohio, tender hands and sympathizing hearts cared for the grief-stricken "Patriarch of the West," till on July 4, 1883, death ended all his earthly joys and sorrows. The great work achieved by his self-sacrificing successor, Archbishop Elder, in restoring order out of chaos and giving to religion a fresh and vigorous impetus, is at present, as all know, a familiar topic.

And thus the Mother Church began, flourished and is prospering in Cincinnati and Hamilton County. The succeeding sketches and illustrations will truly reveal a gratifying condition of God's Kingdom in this grand jubilee year. The following statistics, taken from the latest edition of Hoffman's Directory, will show the present prosperous state of the Catholic religion in the archdiocese of Cincinnati as a striking contrast to the poverty prevalent in the beginning of this century:



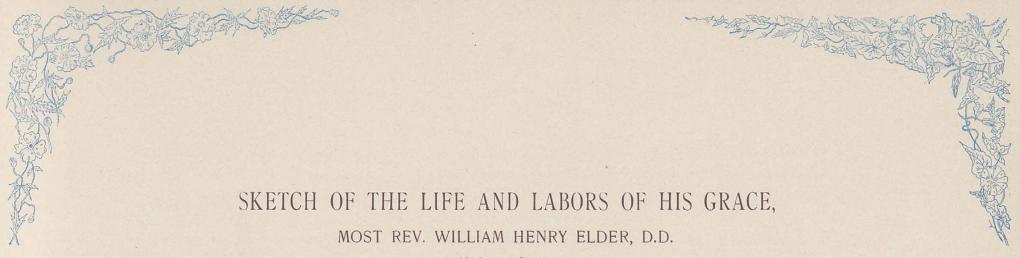


The state of the s
Archbishop,
Secular Priests,
Priests of Religious Orders,
Total,
Churches with Resident Pries
Missions with Churches, .

RECAPITULATION.

Archbishop,	Females Educated in Higher Branches, 980
Secular Priests,	Parishes with Parochial Schools, 95
Priests of Religious Orders, 88	5 Pupils,
Total,	4 Orphan Asylums,
Churches with Resident Priest, 145	3 Orphans,
Missions with Churches,	Infant Asylum,
Total Churches, 17	7 Infants,
Stations,	Industrial and Reform Schools,
Chapels,	2 Inmates,
Theological Seminary for Secular Clergy, .	Total of Young People Under Catholic
Students,	8 Care,
Seminaries of Religious Orders,	Hospitals, 6
Students,	Inmates During Year, 7,100
Colleges and Academies for Boys,	Homes for Aged Poor,
Students, 940	Inmates During Year,
Academies for Young Ladies,	Catholic Population,
Normal Schools,	

-22-



Archbishop of Cincinnati.

FIFTY years ago, on March 29, 1846, William Henry Elder was ordained a priest. The golden jubilee of that sacred event has attuned a chord of gladness this year in every Catholic heart, and particularly in Cincinnati, where the above name has, for fifteen years, been a household word in every devout and Christian family. Pæns of praise and benediction are resounding for Cincinnati's "grand old man," and the festivities in honor of this golden priestly anniversary know no end. And the event well deserves to be celebrated. For the half century that William Henry Elder has spent in the holy ministry, has been fruitful in service to God and in benefit to man. His life has been one long blessing to his neighbors, to whose high interests it has been consecrated, and now full of years, crowned with honors, laden with good works, and followed by the benediction of the multitude who have profited by his labors, he begins to reap in advance some of the joy that is yet to be his, in the presence of the abundant harvest of his career in the holy priesthood.

His life is a lesson and an inspiration and he is justly admired by all, irrespective of creed or color, as a conscientious citizen and a noble churchman.

WILLIAM HENRY ELDER

was born in Baltimore, Md., March 22, 1819, and is a son of Basil and Elizabeth Miles (Snowden) Elder. In his father's family there were ten children who reached majority, of whom he was the ninth. His father

-23-

was born near Emmitsburg, commission merchant. He dielder, lived and died near emigrated from England and

was born near Emmitsburg, Md., and removed to Baltimore in 1802, where he was a forwarding commission merchant. He died in 1869, being almost ninety-six years old. Basil Elder's father, Thomas Elder, lived and died near Bardstown, Ky. William Elder, who was the father of Thomas Elder, emigrated from England and was one of the first settlers in Maryland. So, it is seen, the subject of this sketch is an American of Americans, whose forefathers fought for the religious freedom and progress of the colony which laid the foundation of Catholicity in America.

In 1831 William Henry Elder entered Mt. St. Mary's College, Emmitsburg, Md., then presided over by Rev. John B. Purcell, D.D., who was subsequently the second Bishop and first Archbishop of Cincinnati, and whose successor in the latter dignity the young student was destined to become.

After the regular classical course of six years, he was graduated in June, 1837, and entered the seminary for the fall term. In 1842 he left the "old mountain," the "nursery of bishops," as it has been often called, for the famous Urban College, in Rome. After four years of brilliant studies, he was ordained a priest by Mgr. Brunelli, on Passion Sunday, March 29, 1846. Having won the degree of Doctor of Divinity, he returned home and became professor at Emmitsburg, his "alma mater."

Eleven years he spent at that seat of learning and school of piety, growing in grace and experience, practicing what he preached, and striving to be himself the model of virtues for the young Levites whom he had to train.

When the poor diocese of Natchez lost its Bishop through the death of Right Rev. J. O. Van de Velde, the Holy See, acting on the advice of the surviving Bishops of the province, judged that Father Elder was the man most fitted to bear the burden of administration there. The diocese comprised the whole State of Mississippi. It was poverty-stricken. It contained few Catholics. It was in need of priests, teachers and institutions. It was not a salubrious place of residence for an inhabitant of the hill-country of Maryland. But when Dr. Elder was informed that the Pope had called upon him to take



charge of it, he did not hesitate in order to raise objections or to count the cost of the summons to his new field of duty. He was consecrated in the Cathedral of Baltimore, by Archbishop Kenrick, on May 3, 1857. At once he proceeded to his diocese and set to work to build up its waste places and supply its needs.

The young Bishop soon endeared himself to the people of Mississippi, regardless of race and creed. He was a true shepherd. He almost laid down his life for his sheep. Early and late he worked for his people. They were few, poor and scattered over a wide expanse. He made his pastoral visitations faithfully and preached wherever he could get an audience. When the Civil War desolated the South, he kept from all entangling political alliances, as he had always done, in order that he might consecrate his entire energies to the work of the Master. The blue and the gray covered only souls for him, and officially he knew no difference between them because he concerned himself, as Bishop, only with the spiritual interests of the men in the two armies that came within his jurisdiction. They were to him all brethren of Christ Jesus. But in 1864 he was ordered to take sides officially and to subordinate his episcopal power to the military authority, then in control of the city. He was directed by the post commandant to use in his own Cathedral, and to instruct his priests to use, a form of prayer for the President of the United States. Believing that this was a violation of religious liberty and a usurpation of his episcopal functions by a lay army officer, he respectfully declined to obey the command. He would pray for no one through compulsion nor would be suffer any person, not his ecclesiastical superior, to dictate to him what to do or not to do in his capacity as Bishop. He was given his choice of doing as he had been unlawfully told by the commandant or of going to prison. "Then I'll go to prison!" was the quiet reply. Accordingly, to prison he was sent. He was arrested, summoned before the commandant and ordered to be taken to Vidalia, in Louisiana. But he did not stay there long. As soon as the facts in the case were submitted to the Federal authorities in Washington, an order for his immediate liberation

-25-

was immediately issued. Thi authority in a matter of religion an American principle, as well

was immediately issued. This itself is proof that he was in the right and that in vindicating his own authority in a matter of religion, he was upholding the separation of Church and State that is accepted as an American principle, as well as defending the right of all citizens to pray for whom they please in the form they themselves prefer, without instruction from any civil or military official.

But his crowning achievement in Natchez came during the yellow fever epidemic of 1878, when the population of the city was decimated, and the dying and dead lay in almost every house. Forgetful of himself, with never a thought of flying from the plague-infested town to a place of safety, the Bishop went about day and night visiting the victims of the pest. He helped the needy, he comforted the sorrowful, he instructed the ignorant, he shrived the sinful, he anointed the stricken, he buried the dead. At last, weakened by his labors and the strain to his nervous system, he broke down and was himself attacked with the deadly fever. For a while his life hung in the balance. A report was even spread that he was dead. Multiplied prayers ascended to heaven for his recovery. The whole State of Mississippi, yes, the whole South, aye, the whole country, heard of his heroism in staying at his post of duty, and watched with anxiety his struggle with death. At last a change for the better set in, and, as if by a miracle of God's mercy, he was saved.

As soon as he was restored to health he began a visitation of his diocese. He cheered the scattered congregations, he kept the light of faith aflame in many hearts, he made a large number of converts. But the day of separation was to come.

When the storm of trouble, that darkened the last years of Archbishop Purcell, broke over him and bore him down in sorrow to the grave, he needed a coadjutor to take the burden of care from him and to share the anxieties that pressed so heavily on his paternal heart. The place was no sinecure. It needed a man of prudence, of administrative ability, of tact, of knowledge and of piety. It was filled by the appointment of Bishop Elder, who became titular Bishop of Avara and Coadjutor, with the right of suc-

-26-

cession, to the Most Reverend Archbishop of Cincinnati. That was in January, 1880 Three years later, in July, 1883, he succeeded to the See on the death of Archbishop Purcell. Few men would have cared to assume the enormous responsibilities that Bishop Elder was compelled to assume when he came to Cincinnati, but Mgr. Elder was too brave to refuse the cross that was offered him.

The administration of diocesan matters devolved upon Bishop Elder as soon as he came to this city. Archbishop Purcell, broken-hearted, retired to St. Martin's Convent, Brown County, leaving his auxiliary in full charge of all affairs, feeling confident that the latter's energy, zeal, probity and diligence would eventually bring order out of chaos. And it was soon seen that the Holy See selected wisely in calling the heroic Bishop of Natchez to the archdiocese of Cincinnati, for a more disinterested, energetic and saintly prelate America has never known. The many noble deeds of Archbishop Elder will never be made fully manifest until that great day when all secrets shall be revealed and God will render to every one according to his works.

We subjoin an article from the CINCINNATI TRIBUNE, of March 9, 1895, which gives a charming glimpse into the private life of the great Archbishop. A non-Catholic journalist writes therein as follows of a visit to His Grace:

"Did you ever meet Archbishop William Henry Elder?

He is a character worth knowing—one worth studying. A man with a wonderful history, with a

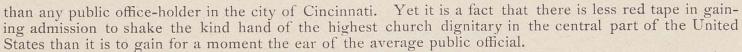
charming personality, splendid record, an enviable name.

A Tribune man had the pleasure of a half hour's chat with this distinguished prelate a few evenings ago. The conversation was informal. There was an absence of explanations as to what the newspaper man wished to talk about before he was admitted. A messenger clad in the garments of an every-day looking workman answered the door bell. The name of the newspaper man was announced. His business was not asked.

The manner and method of seeing and obtaining an audience with the venerable Archbishop is more democratic than the ordinary person would expect. His time is more valuable and more sought after



than any public office-holder ing admission to shake the king States than it is to gain for a management of the reception room at the states that the states that it is to gain for a management of the reception room at the states that the states that it is to gain for a management of the reception room at the states that the states the states that the states that the states that the states the states the states the states that the states that the states the s



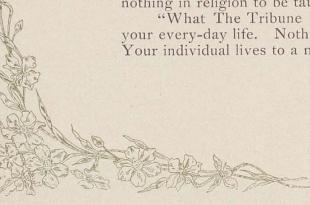
The reception room at the home of the Archbishop is furnished without attempt at ornamentation. The furniture is of the commonest kind. The visitor is seated in a chair covered with mohair. There are no velvety footstools. The carpet is thin and threadbare. The sofas are old and have seen service for a number of years. The walls are covered with paintings representing some of the holy saints. The picture of the lamented Archbishop Purcell looks down upon the visitor. There are crosses hanging from silken cords; representations of the crucifixion arranged in simple but conspicuous order all about the room.

Upon the center table there is a small cross holding the bleeding body of Christ. It is of marble and is splendidly sculptured. Wherever the restless eye wanders there is some suggestion of the Great Shepherd. An air of sanctity and holiness pervades the entire room. You sit in meditative contemplation of your surroundings for but a moment. The Archbishop keeps his caller waiting but a little while.

The door opens and one of the pleasantest faces imaginable enters. There is a smile of godliness around his lips. Two big gray eyes that mirror a gentle heart, look you squarely in the face. A hand as soft as velvet is extended and you voluntarily shake it as you would that of a friend. He gives it a genuine squeeze, holds it while he asks you your name, leads you to a chair, and before you know it you are seated and he is by your side. The visitor feels at home. There is not that cramped sensation experienced in visiting political dignitaries. His voice is so soft and kind, his manner so unrestrained, his welcome so genuine that you instantly say to yourself: "Well, I am glad I came."

"Now, I would be perfectly willing to tell The Tribune something that would be interestingly to its intelligent readers," said he. "But I know of nothing new either of a religious or secular nature of any interest whatsoever. The Catholic Church is attempting to save souls now just as it has always tried to do, and as a humble member of the Church I am contributing all I can towards assisting the erring to lead better lives. I have absolutely nothing to say concerning the world outside of religion and there is nothing in religion to be taught except the simple lesson of Christ and His love."

"What The Tribune would like to present to its readers," said the reporter, "is a short sketch of your every-day life. Nothing more than that. The world sees little of the members of the hierarchy. Your individual lives to a majority of the public, are a mystery. They imagine that you live in a peculiar





atmosphere; have likes and dislikes original to yourselves; eat differently, talk strangely—exist in a manner opposite to that of the laity."

The Archbishop laughed heartily. He took the visitor by the hand again and led him to another room. It was his sleeping apartment. A common bedstead stood in the corner. The coverlet was of snowy whiteness and immaculate cleanliness. There were no silken draperies surrounding the sleeping place. The furniture was plain and the carpeting was of no finer material than that to be seen in the

The Archbishop laughed heartily. He took the visitor by the hand again and led him to another room. It was his sleeping apartment. A common bedstead stood in the corner. The coverlet was of snowy whiteness and immaculate cleanliness. There were no silken draperies surrounding the sleeping place. The furniture was plain and the carpeting was of no finer material than that to be seen in the boudoirs of any well-to-do merchant. The room was softly lighted, with just enough effect to show the magic blending of the canvas on the wall, portraits of the dead and living, that seemed to glow with life. In that room of ordinary size the Archbishop rests from his labors. No one disturbs him there. The only strict rule of the residence given to the very few servants is never to disturb the aged prelate in his resting hours.

Adjoining his sleeping apartments is the library, which is one of the most valuable ones in the city. The long shelves are filled with the choicest of literature, embracing almost every subject. There are books in several languages, for the Archbishop is a linguist. The chairs in the library are more luxuriantly and elegantly upholstered than those of any other part of the residence. Here it is that the Archbishop lingers the longest. He loves his books, and his mind is never so tired but that it can find recreation among the choice classics of his library.

He escorted The Tribune man through the other rooms, all arranged in simple and unpretentious order. The dining room is scrupulously clean and inviting in appearance. There are flowers in half dozen vases, shining pieces of silver, glistening chinaware, spotless spreads and napkins. A bright fire gleamed from the hearth, clusters of grapes and pictures of ripe red fruit hung from the walls.

"I have no regular hours for work," said he. "I rise in the morning about 6 o'clock and say Mass at the Cathedral, after which I have my breakfast which is composed chiefly of fruit and farinaceous food. In the forenoon I receive visitors as well as in the afternoon. I attempt to give an audience to all who have business with me. I have all classes of callers, some on business, others seeking spiritual advice, the sick at heart and the weary. They all find their way here and I never refuse to see them if I can find time to do it. A Bishop's position is an arduous one. I have a large correspondence which cannot be neglected. I must travel—go frequently at times when I do not feel in the humor for leaving my home. Still, I get so much consolation and gratification out of my duties that it is a pleasant life after all. God has been good to me in giving me health. I have no infirmities. I enjoy the songs of birds, the fragrance

of flowers, the laughter of n supple."

of flowers, the laughter of mankind as much now as when my blood was stronger and my limbs more supple."

His skin shows a healthiness of color rare to see for one who has almost attained the age of 80. There is no nervous tremor in his fingers; no emaciation of the flesh. The gray matter behind his eyes is as active as in minds half the age of his. When he was young he was ambitious; in his declining years he has lost none of the desire of earlier manhood to excel. He is a philosopher because his ambition has made him so.

There is no man that stands higher in the Catholic hierarchy than Archbishop Elder. His counsel is often asked; his words always carry weight. No dignitary of his church is more universally beloved by those with whom he is thrown in personal contact. His record for consistency is irreproachable. His devotion to his church has always been unflagging. Protestants and Catholics alike admire his

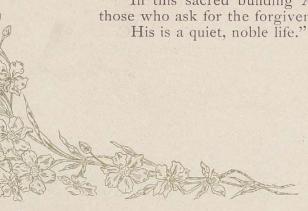
rugged truthfulness and unassailable integrity.

St. Peter's Cathedral, in the rear of which edifice the Archbishop makes his home, is one of the most historic church edifices in the West. It was consecrated in 1845, by Archbishop Eccleston, of Baltimore. The cost of the building, exclusive of the grounds, was over \$300,000. It has a seating capacity of over 1500. The Cathedral is very rich in pictures, some of them possessing great historic as well as artistic value. One of the greatest is the altar piece, representing St. Peter delivered from prison. Its history extends back to the Peninsular war. When Marshal Sault was in Spain, in command of the French troops, and found himself pressed by the English, under command of Wellington, he despoiled many of the convents and churches of their noblest pictures. Among others which he seized were four Murillos from the Cathedral at Seville. On his return to France he presented them to Cardinal Fesch, an uncle of Napoleon.

In 1824 Bishop Fenwick, the first Bishop of this diocese, was in France, and the Cardinal presented him with these four pictures. They were brought by him to Cincinnati, and the "St. Peter Delivered" is now one of the chief glories of art in America. There are many other paintings in the church, master-

pieces from an artistic standpoint

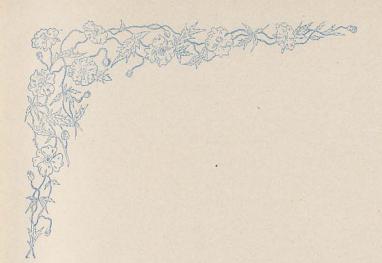
In this sacred building Archbishop Elder says his morning Mass and gives cheer and comfort to those who ask for the forgiveness of their sins.













REV. HENRY MOELLER, D.D.

The Diocesan Chancellor and Secretary to the Archbishop.

THE manifold and onerous duties devolving upon Archbishop Elder as the spiritual head of a diocese numbering 244 priests, 177 churches and almost 200,000 souls, are shared in no small degree by his Private Secretary, Rev. Henry Moeller, D.D. Associated with this office is that of Diocesan Chancellor, and clothed with these responsible positions, it may be safely said that Rev. Henry Moeller has a wider knowledge of local ecclesiastical and financial affairs than any other one clergyman, as he is also necessarily more than anyone else the confidant of his venerable superior. Dr. Moeller has charge of the diocesan finances and is, so to speak, the "official diocesan bookkeeper." Owing to the reputation he has gained in his important position and his distinguished standing in the diocese, a sketch of his life will be interesting reading.

Rev. Dr. Moeller was born in Cincinnati, December 11, 1849. After finishing the elementary studies at St. Joseph's school, his devout parents sent him to St. Xavier's College to acquire a more advanced learning. He graduated with the highest honors. Believing his vocation to be the holy priesthood, he made arrangements to pursue divinity studies. Accordingly, he went to Rome and became one of the first students to enter the famous American College. His course of studies embraced seven years, and the institution was presided over at that time by Dr. Chatard, now Bishop of Vincennes. As to the manner in which the young Levite acquitted himself at Rome, it is best told by a letter which the Most Reverend Archbishop Purcell received at that time from the rector

-33-

of the American College, in examination of the various Joseph's congregation, Cinc.

of the American College, in which letter the latter informed the Archbishop, that at the competitive examination of the various colleges attached to the Propaganda, Henry Moeller, a student of St. Joseph's congregation, Cincinnati, won the highest distinction. He carried off, without drawing for them, three first prizes in theology; and for the fourth first, though he ranked the rest in excellence, others were so near him in merit, that he had to draw with them. In consequence of this success in competition with the students of the Propaganda, the Greek and the Irish colleges, the Cincinnati boy received the gold medal and was created a Doctor of Divinity.

On June 10, 1876, he was ordained to the priesthood by Mgr. Lenti, in the church of St. John Lateran, the Cathedral Church of Rome. Returning to Cincinnati, Archbishop Purcell gave him charge of St. Patrick's Church, Bellefontaine, but a few months later, recognizing his scholarly attainments, made him one of the faculty of Mt. St. Mary's Seminary.

In 1879, he accepted the position of secretary to Bishop Chatard, but was recalled in July, 1880, by Archbishop Elder, who needed him himself for that office. Since then he has discharged the exacting duties of Secretary and Chancellor of the Cincinnati diocese, in a most eminent and satisfactory manner to his superior, the clergy and the people. His ability is unquestioned, his honesty of purpose undoubted. All recognize his deep learning, his mature judgment and his practical knowledge of things generally.







VERY REVEREND J. C. ALBRINCK, Ph.D.

The Vicar-General.

IN THE temporal and spiritual administration of a diocese the clergyman next to the Bishop in dignity and authority is the Vicar-General. In the archdiocese of Cincinnati the priest holding this distinguished position for the past ten years is the Very Rev. John C. Albrinck, Ph.D., rector of Holy Trinity Church, West Fifth street. A brief biographical sketch of Cincinnati's Vicar-General will certainly be judged eminently proper in this publication.

John Christopher Albrinck was born at Hunteburg, Hannover, Germany, January 17, 1830, and came to Cincinnati when but six years of age. He attended Holy Trinity school and in the old Holy Trinity Church made his first communion and was confirmed. After completing the classical course at St. Xavier's College, in June, 1849, he was sent in the fall of the same year to the famous Grand Seminaire of St. Sulpice, Paris, to study philosophy and theology. On May 21, 1853, he was ordained to the sacred priesthood in the Notre Dame Cathedral of Paris. Returning to Cincinnati on the 27th of August following, the young priest was given a brief period of recreation to restore his health, which, at the time, was thought by many to be irretrievably lost. However, it was but the nervous exhaustion that follows a long course of profound study and close application. In January, 1854, to the surprise of all, he was well enough to take charge of missions at Pomeroy, Ohio; Meigs, Athens and Gallia counties and adjacent West Virginia territory. At Gallipolis he erected a fine church. In 1859 he was appointed pastor of Reading, Ohio. While stationed at Reading he also organized the parishes and built the churches at Glendale and Carthage. At the same time he had spiritual charge of the Reading Convent and the City and County Infirmaries.



In May, 1872, the late in Church. His work here is to Trinity school edifice was but

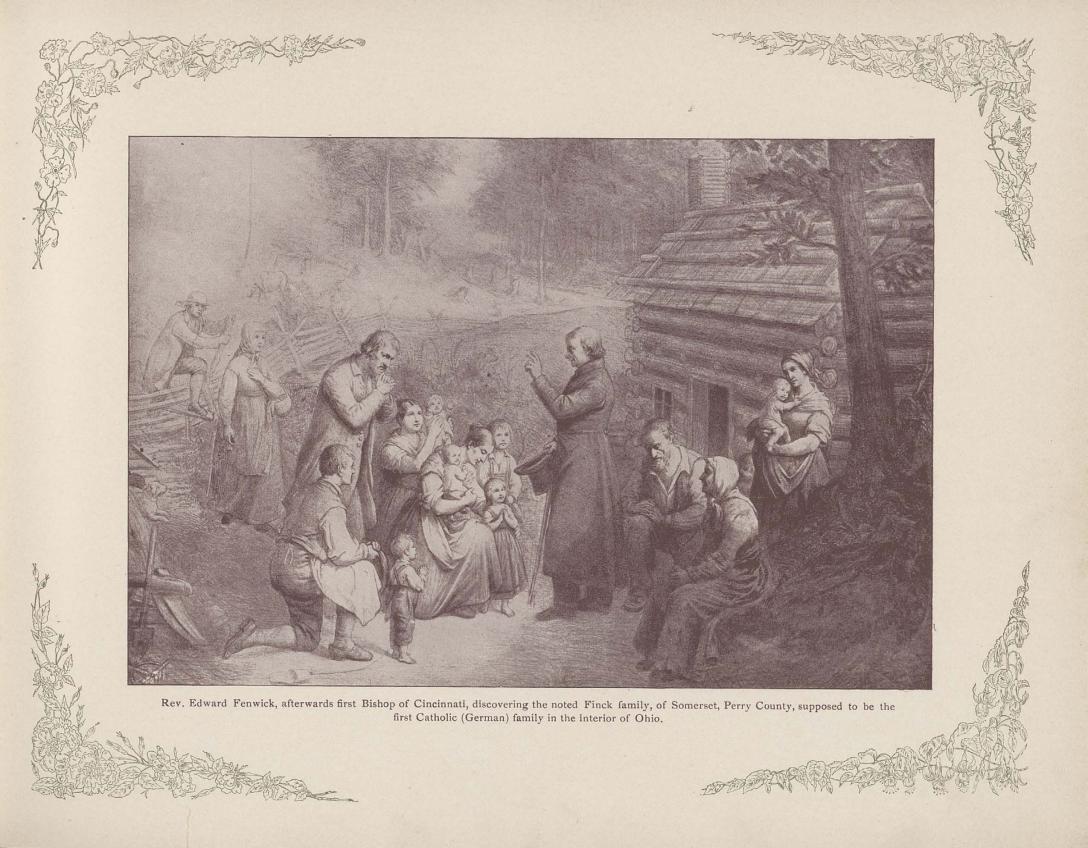
In May, 1872, the late illustrious Archbishop Purcell made Father Albrinck pastor of Holy Trinity Church. His work here is too well-known to need any comment or description. The present magnificent Trinity school edifice was built under his direction. Father Albrinck is the founder or St. Gregory's Preparatory Seminary, at Cedar Point, the diocesan college for the study of the classics. For two years Dr. Albrinck labored as its President and when he saw the institution resting on a solid basis, he returned to his old parish. Few men in Cincinnati have been so long and so closely identified with the city's history, both religious and secular. In 1885, Most Rev. Archbishop Elder, recognizing Father Albrinck's yeoman services for the diocese, selected him as his Vicar-General. He has also been for many years an honorary member of the Archbishop's council, judge in the ecclesiastical court of matrimonial cases and chairman of the diocesan building committee.

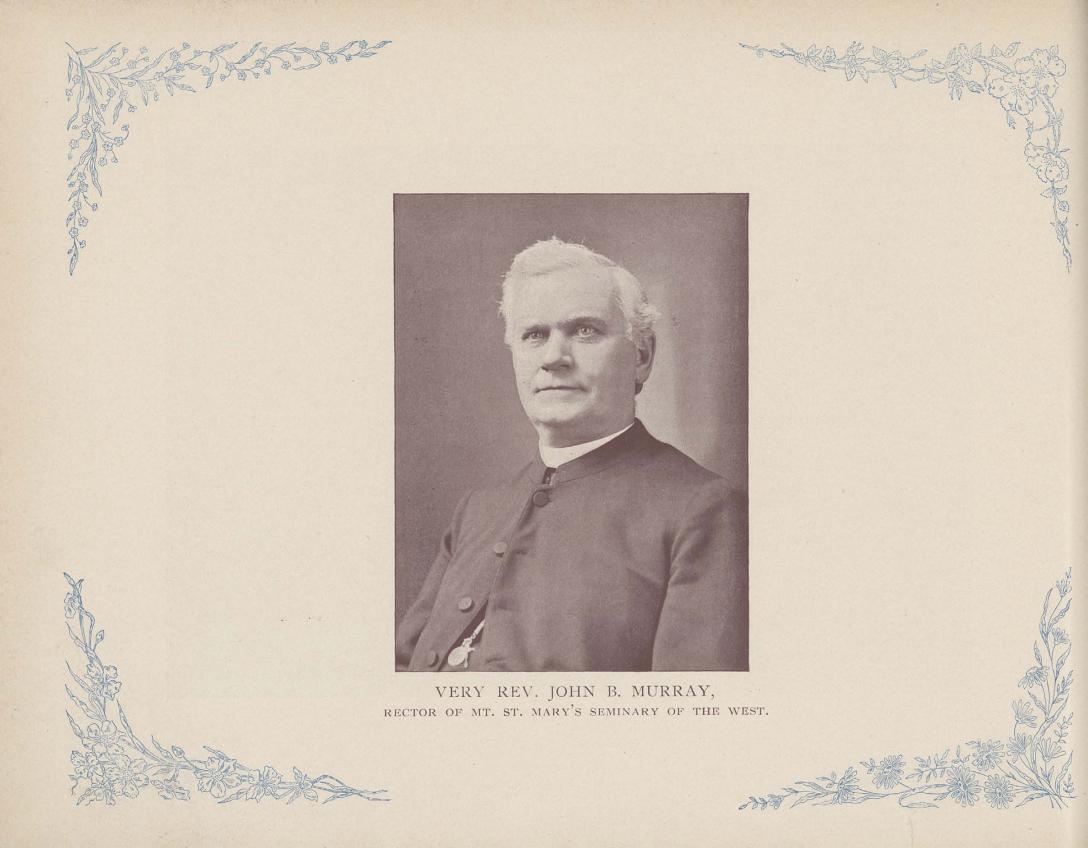
We feel sure that we are but expressing the fondest wishes of all good people of Cincinnati, in praying that the Very Rev. Vicar-General may be spared many more years and that he may continue in his present remarkable health and vigor, so as to celebrate seven years hence the same golden anniversary which a kind providence has this year graciously vouchsafed to the beloved Archbishop.

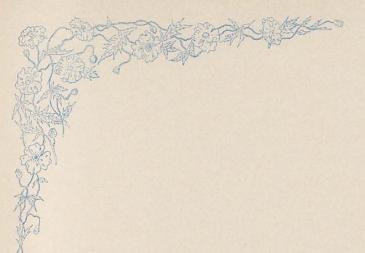












VERY REV. JOHN B. MURRAY,

Rector of Mt. St. Mary's of the West.

The clergyman holding, after the Vicar-General, the highest rank in the diocese is the Rector of the Theological Seminary. Being entrusted with the training and education of the young levites who are to be the future priests of the country, his position cannot be overestimated, since it invariably requires a man of sound and unbiased judgment, large experience and varied scholarship. Such a man, too, is always looked up to with unusual respect and reverence, and in after years, shares, perhaps, more than anyone else, the esteem and affection of the young priests that pass through his hands.

When in 1894, Rt. Rev. Dr. Byrne, who, since '87, had been the distinguished rector of Mt. St. Mary's of the West, Cincinnati's famous theological seminary, became Bishop of Nashville, Tenn., the choice of his successor fell upon Very Rev. John B. Murray. The appointment did not come unexpected, as Father Murray was well-known to possess all those qualities which pre-eminently fitted him for the superiorship of the seminary. He assumed charge of the institution in September, 1894, and has been exceedingly successful in its management.

Father Murray was born near Martinsburgh, West Virginia, March 15, 1841. After a few years spent at the schools of his native city, he manifested a strong desire to pursue higher studies and to devote himself to God in the sacred priesthood. His good parents, who had the honor of giving their two sons to the service of the altar and a daughter to the religious cloister, were only too willing to gratify the holy wishes of their son.

Accordingly, at the tender age of thirteen, John Murray entered St. Thomas' Seminary, near Bards-

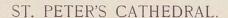
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town, Ky., where he remained four years, laying the foundation of that solid piety and deep learning for which he is so justly esteemed. During the fall term of 1858 he entered Mt. St. Mary's of the West, then conducted by the celebrated faculty, Quinlan, Rosecrans, Barry, Pabisch, McLeod, O'Leary and Scamnon. Under these master minds he completed his classical course in June, 1860. He immediately entered upon his theological studies, under the tutelage of Bishop Rosecrans, Father Barry and Doctor Pabisch. On October 24, 1863, he was raised to the priesthood by Archbishop Purcell, in St. Peter's Cathedral. His first place was as assistant at St. Patrick's Church, Columbus, then under the pastoral care of Father Edward Fitzgerald, now the able Bishop of Little Rock, where he served nearly two years. He was then appointed pastor of Circleville, but was shortly afterwards transferred to St. Mary's Church, Chillicothe, where he remained almost eighteen years. In March, 1883, Father Murray was made pastor of St. Mary's Church, Urbana. On October 24, 1888, surrounded by Archbishop Elder, Archbishop Kain, his cousin, a large number of priests, and a vast assemblage of the people, he celebrated the silver jubilee of his ministry.

In 1889 Father Murray succeeded the late Rev. Robt. F. Doyle, as pastor of St. Edward's Church, Clark street, Cincinnati. In 1886 he was made a Dean and member of the Archbishop's Council. Thus it is seen that Father Murray's long and varied experience in many places renders him peculiarly fitted for his present exalted position as Rector of Mt. St. Mary's. Despite the well-known modesty and retiring character of the Rector, his deep learning and well-disciplined mind are appreciated at their true worth by the Archbishop and his fellow-priests. It can be safely said that no priest in the entire archdiocese is more universally liked, and, we may add, none more deservedly so. His benevolent countenance is an index of the kindness and goodness of his soul.







ONCERNING the early history of the present St. Peter's Cathedral, the pastor, Rev. John M. Mackey, Ph.D., who has been the incumbent for the past nine years, writes as follows in the "CATHEDRAL MONTHLY CALENDAR," Vol. I., No. 2:

"The site of the present Cathedral was purchased by Bishop Purcell in 1837 from Judge Burnett for \$24,000. The funds for this purchase he received from the Society of the Propagation of the Faith in France and Vienna. These two societies continued to assist him with funds for the building of churches in his diocese until the total sum so derived amounted to \$96,000. On the Feast of the Ascension of our Lord into Heaven, 1841, he laid the corner-stone of the present St. Peter's Cathedral on Eighth and Plum streets. He was assisted by Very Rev. E. F. Collins, Vicar-General; Rev. Edward Purcell, the clergy of Holy Trinity Church, St. Xavier's College, and the students of the Episcopal Seminary, who were at this time located at St. Martin, Brown County, Ohio, where they remained for about six years under the care of the Lazarist Fathers. John Tyler was President of the United States; Thomas Corwin, Governor of Ohio; Samuel Davis, Mayor of Cincinnati, and Gregory XVI. Pope. The new St. Peter's Cathedral was consecrated on the first Sunday in November, 1845, by Archbishop Eccleston, of Baltimore. It was five years in course of erection. It cost, when completed, with portico and tower, one hundred and twenty thousand dollars. Reuben R. Springer furnished the clock and the chimes, which cost, it is said, about fifteen thousand dollars. Bishop Fenwick used the site of Christ Church for a cemetery until he acquired about ten acres of ground for a cemetery where Court and Cutter streets now intersect, extending over Wesley avenue and westward to Mound street. Later on, his successor acquired the cemetery grounds on Price Hill, removed the bodies from the Catherine street cemetery to the Price Hill Cemetery, and sold the Catherine street cemetery for upwards of one hundred thousand dollars. This money he applied to the purchase of the new grounds and the expense incidental to moving the bodies. The balance he applied toward the building of the new St. Peter's Cathedral and other diocesan improvements. These facts are shown by the testimony in the proceedings of the court to fix an accounting for the cost of the Cathedral grounds and the structure. The Bishop's house cost \$5,500, and was paid for by the personal subscriptions of ten or twelve gentlemen of the Cathedral congregation."

-41-

ST. XAVIER'S CHURCH AND COLLEGE, Sycamore Street. HE origin of St. Xavier's Church is already told in the general history of the Church in this city. It

was formerly the Cathedral, until, in 1845, the present edifice on Plum street was consecrated. Then the Jesuit Fathers took charge of the Sycamore street church and gave it the name of St. Francis Xavier. It has seen considerable changes, chief among which was the tearing down of the old church in 1859, and the erection of a larger and handsomer structure in its place; the destruction by fire of this beautiful edifice in Holy Week, 1882, and its immediate restoration. It now stands out larger and more beautiful than ever before.

Though the Fathers of the Society of Jesus were put in possession of the college in 1840, they did not assume charge of the church until 1845. Between those years, however, the Rev. John Elet, S. J., Aloysius Pin, S. J., Francis di Maria, S. J., and Peter Verheyden, S. J., lent their aid in the pulpit and confessional. Rev. Eugene H. Brady, S. J., has been for very many years the zealous pastor of St. Xavier's Church, aided by some five other Fathers, who are always active for the interest of their vast parish, which is, beyond doubt, one of the most representative in Cincinnati. Before Father Brady, S. J., eleven years ago, the pastor since 1850, was the noted and saintly Rev. Charles Driscoll, S. J. St. Xavier's congregation numbers 1725 families.

St. XAVIER'S COLLEGE was established October 17, 1831, by the Rt. Rev. E. D. Fenwick, D.D., first Bishop of Cincinnati, under the name of the "Athenæum." In the year 1840 it was transferred by the Most Rev. Archbishop, J. B. Purcell, D.D., to the Fathers of the Society of Jesus, who have conducted it ever since under the title first mentioned. It was incorporated by the General Assembly of the State in 1842. In 1869 an act was passed which secures to the institution a perpetual charter and all the privileges usually granted to universities.

-42 -

The course of study embraces the Doctrine and Evidences of the Catholic Religion, Logic, Methaphysic, Ethics, Astronomy, Natural Philosophy, Chemistry, Mathematics, Rhetoric, Composition, Elocution, History, Geography, Arithmetic, Penmanship, Book-keeping, Actual Business, Commercial Law, the Latin, Greek, English, German and French languages. The college is provided with suitable philosophical apparatus, and possesses a valuable museum, containing a large collection of mineralogical and geological specimens. In the department of chemistry extensive improvements have been made, both in point of a large stock of apparatus and of excellent facilities for work. The new laboratory is supplied with every requisite appliance. Each of the forty desks is fitted with drawers and lockers, separate drainage and water supply, and gas for both heating and illuminating purposes. This laboratory is used by students in qualitative analysis and general chemistry; a laboratory course in the latter being required in addition to the regular lecture and daily repetition.

The library numbers about 16,000 volumes. There are also select libraries for the use of the students. The following is a list of the Presidents of St. Xavier's College during the last fifty years. The date at which their term of office began is appended. Their terms ended when their successors were installed:

REV. JOHN ELET, S. J., Oct. 1, 1840.

REV. JOHN BLOX, S. J., Aug. 19, 1847.

REV. JOHN DEBLIECK, S. J., Feb. 17, 1849.

REV. GEORGE CARRELL, S. J., June 29, 1851.

REV. ISIDORE BOUDREAUX, S. J., Dec. 13, 1853.

REV. MAURICE OAKLEY, S. J., Sept. 12, 1856.

REV. JOHN SCHULTZ, S. J., July 15, 1861.

REV. WALTER HILL, S. J., Dec. 3, 1865.

REV. THOMAS O'NEIL, S. J., Sept. 16, 1869.

REV. LEOPOLD BUSHART, S. J., Aug. 7, 1871.

Rev. Edward Higgins, S. J., Oct. 1, 1874.

REV. RUDOLPH MEYER, S. J., Aug. 15, 1879.

REV. JOHN COGHLAN, S. J., July 31, 1881.

REV. HENRY MOELLER, S. J., July 31, 1884.

REV. EDWARD HIGGINS, S. J., Aug. 11, 1886.

REV. HENRY SCHAPMAN, S. J., Aug. 4, 1887.

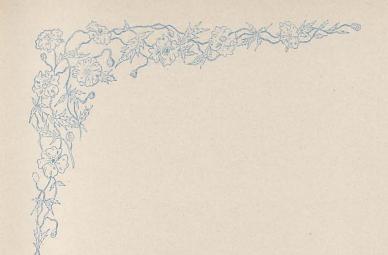
REV. ALEXANDER J. BURROWES, S. J., Dec. 26, 1893.



HOLY TRINITY CHURCH.

HE history of this congregation furnishes an interesting chapter in the history of the Catholic Church in Cincinnati. It was about twenty years after the settling of Cincinnati, that German emigration was directed to the banks of the beautiful Ohio. At first the Catholic element was small in membership and in influence. When the first Cathedral was opened on Sycamore street by Bishop Fenwick, the English and German speaking Catholics worshiped before the same altar. A German priest in the person of Rev. Frederick Rese, afterwards Bishop of Detroit, was found to administer to the wants of the German Catholics, and to exhort them in their mother tongue. Thus matters went on until the arrival of Bishop Purcell, in 1833. He at once saw the wants of his Catholic Germans, and went to work to provide for them their own church. He secured for them a lot 70x200 feet on Fifth street, outside of the western limits of the city, for the sum of three thousand dollars. The construction of the building was directed by Rev. S. H. Montgomery, and the corner-stone was laid in April, 1834. By October 5th, same year, matters had so far advanced that the dedication could be performed by the Bishop. The first rector of Holy Trinity Church was Rev. John Martin Henni, founder of the St. Aloysius' Orphan Society, of the "WAHRHEITSFREUND," and first Bishop and Archbishop of Milwaukee, a portrait of whom appears in the memorial pages of this work. To Holy Trinity congregation belongs the honor of having established and maintained the first parochial school in Hamilton County. In 1848, the congregation purchased the adjoining 50 feet, on the west, and erected thereon a large, three-story school edifice; but long before this school was regularly taught in the basement of the church. On August 30, 1852, the church and school were destroyed by fire. This was a sore affliction for the congregation, which, however, received at once impetus for renewed activity. Accordingly, plans were prepared and work begun on a much larger and handsomer church—the present noble structure, which, with its lofty spire, is the object of profound veneration to thousands of our citizens to this day. The new church was dedicated January 1, 1854, by Archbishop Purcell. Mgr. Cajetan Bedini, Archbishop of Thebes and Papal Nuncio (afterwards Cardinal), being in Cincinnati on a visit, sang the first High Mass and addressed the people, to their great delight, in the German tongue. The present edifice is of brick, 65x170 feet, and has a seating capacity of 1500 persons. West of this building stands the splendid school, 61x74 feet, having a spacious hall, with eight large school rooms. An additional lot, 60 feet front, for the new school was purchased in 1876 for \$21,000. The new school cost \$50,000. The congregation numbers 350 families.

-44-



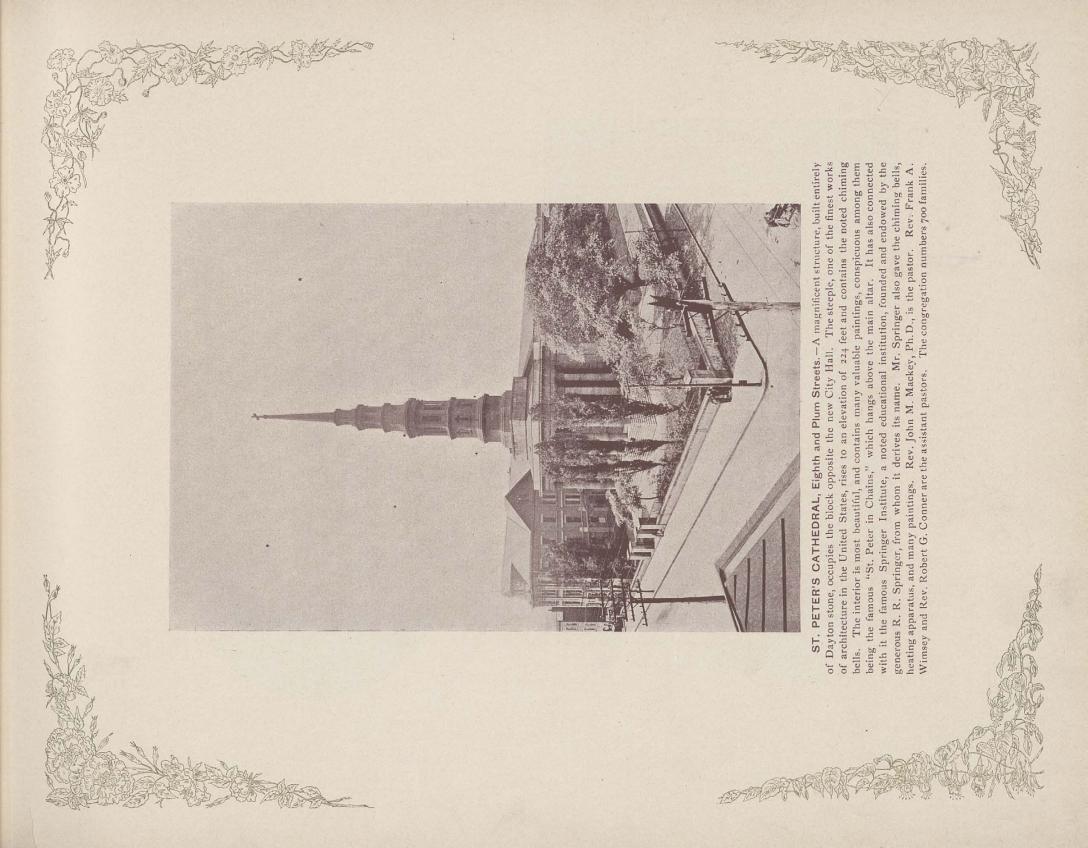


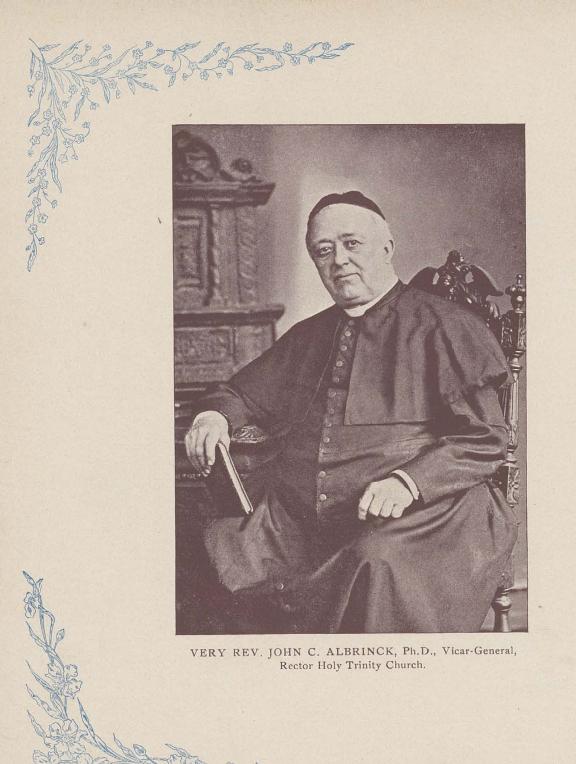
ST. MARY'S CHURCH.

ST. MARY'S Church is the second oldest German Catholic congregation of Cincinnati. In 1840 a tract of land, 200x180 feet, was purchased on Thirteenth street, between Main and Clay streets, for \$6,000 by Father Henni. On it St. Mary's church, school and parsonage were built. The cornerstone for the church was laid on March 25, 1841, the festival of the Annunciation. The dedication was performed by Bishop Purcell, July 2, 1842. The first pastor was Rev. Clement Hammer, who remained in charge till 1866. His successor was the Rev. B. Elkmann, who expended \$30,000 in extending the church, making it 190 feet long. The parsonage was renovated, a large school erected on the corner of Clay and Twelfth streets and a house purchased for the teaching Brothers of Mary. After thirty-two years' service at St. Mary's, Father Elkmann retired, full of years and honor. He died October 15, 1885, in St. Mary's Hospital, Cincinnati. The rector of St. Mary's Church since May, 1882, is the Rev. Bernard J. M. Menge, who has been connected with the parish since 1870. His assistant is Rev. Louis A. Tieman. The parish numbers 700 families, and, being in a healthy financial condition, is still one of the foremost congregations of the city. On the occasion of its golden jubilee a few years ago, the church was thoroughly renovated and embellished, making it one of the most beautiful in the city to-day.



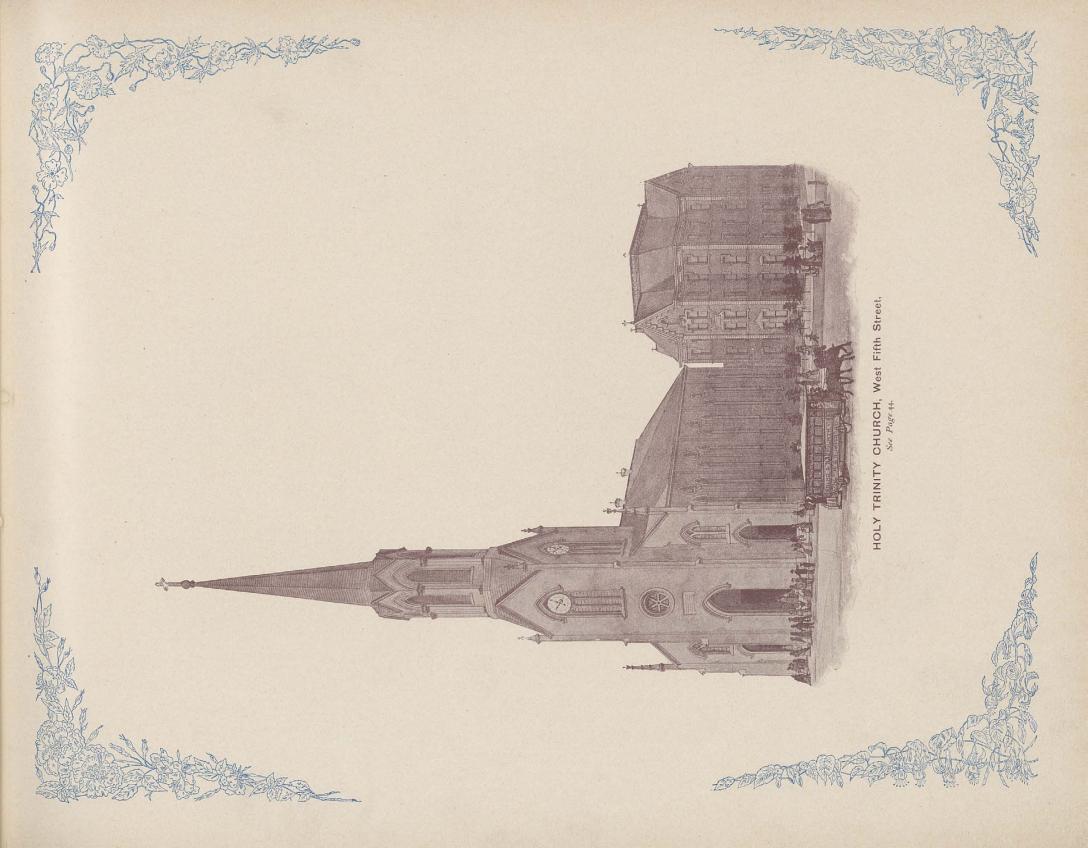








REV. FRANCIS ROTH, Assistant Rector Holy Trinity Church.





REV. JOHN VAN KREVEL, S. J., Assistant Pastor St. Francis Xavier's Church.

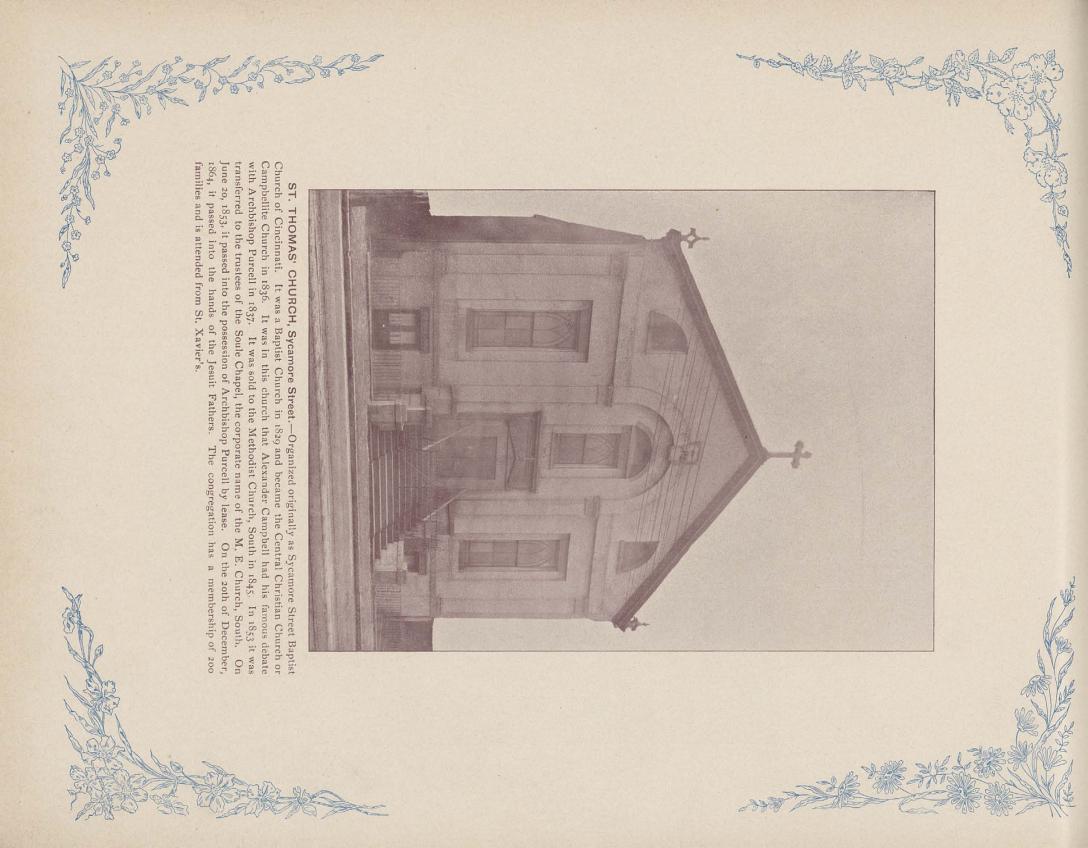


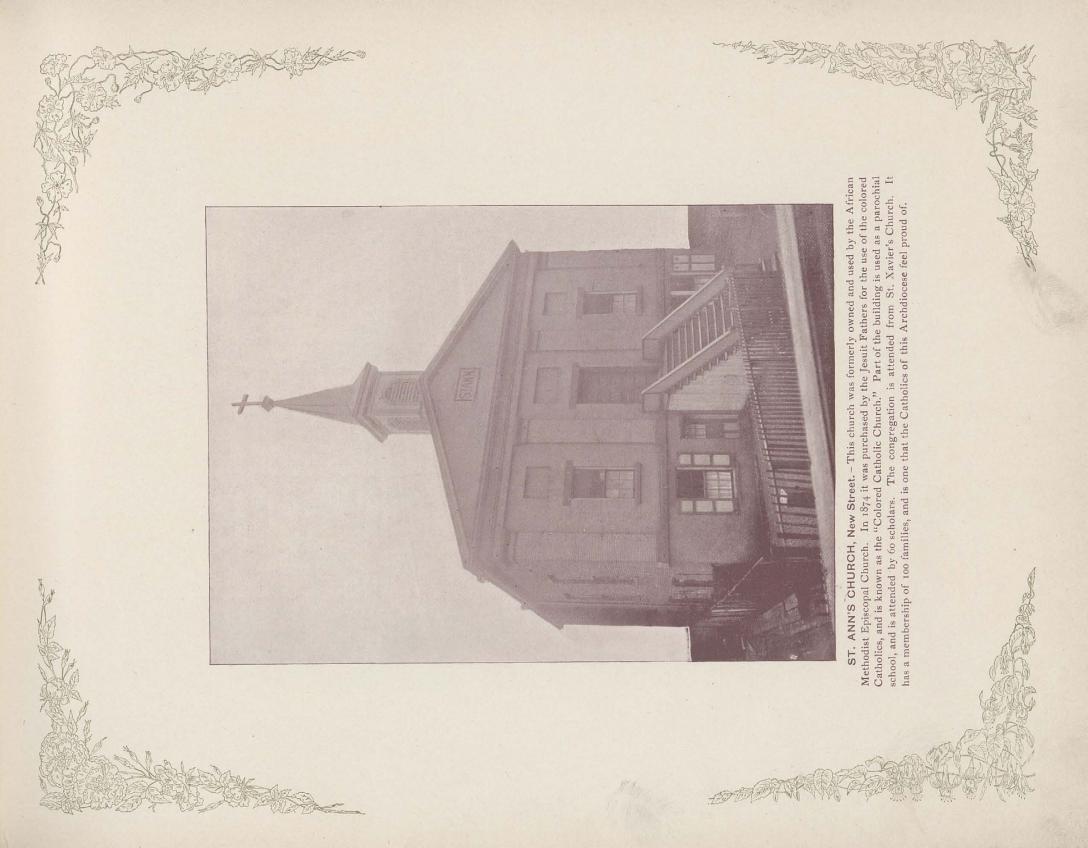
REV. EUGENE H. BRADY, S. J., Pastor St. Francis Xavier's Church,

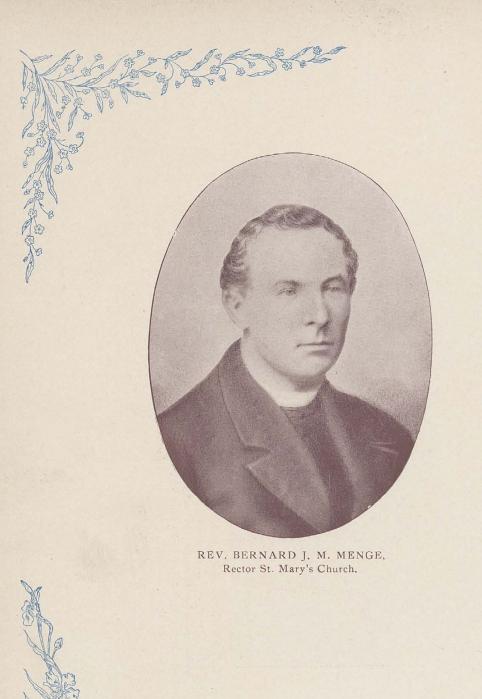


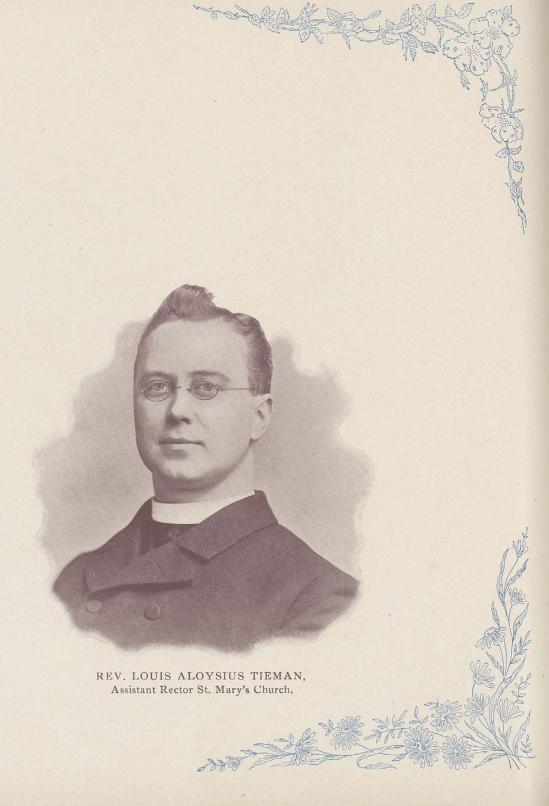
REV. PATRICK MURPHY, S. J., Assistant Pastor St. Francis Xavier's Church.













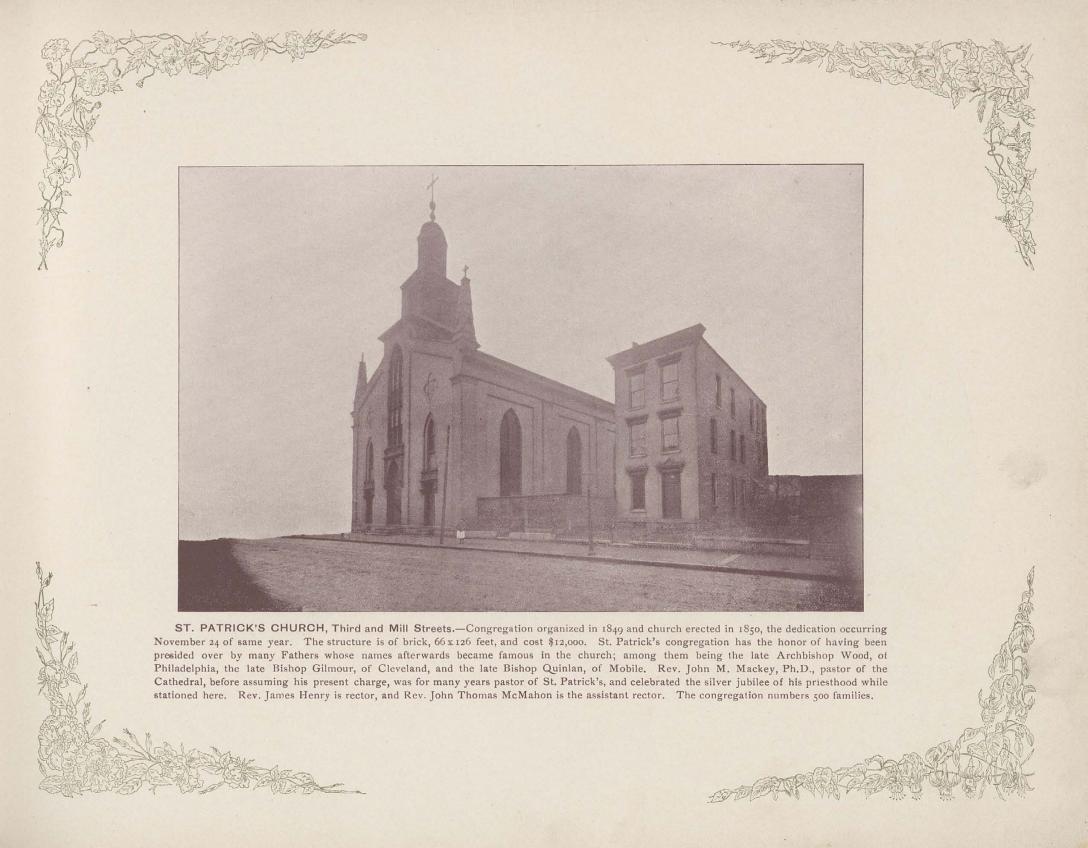


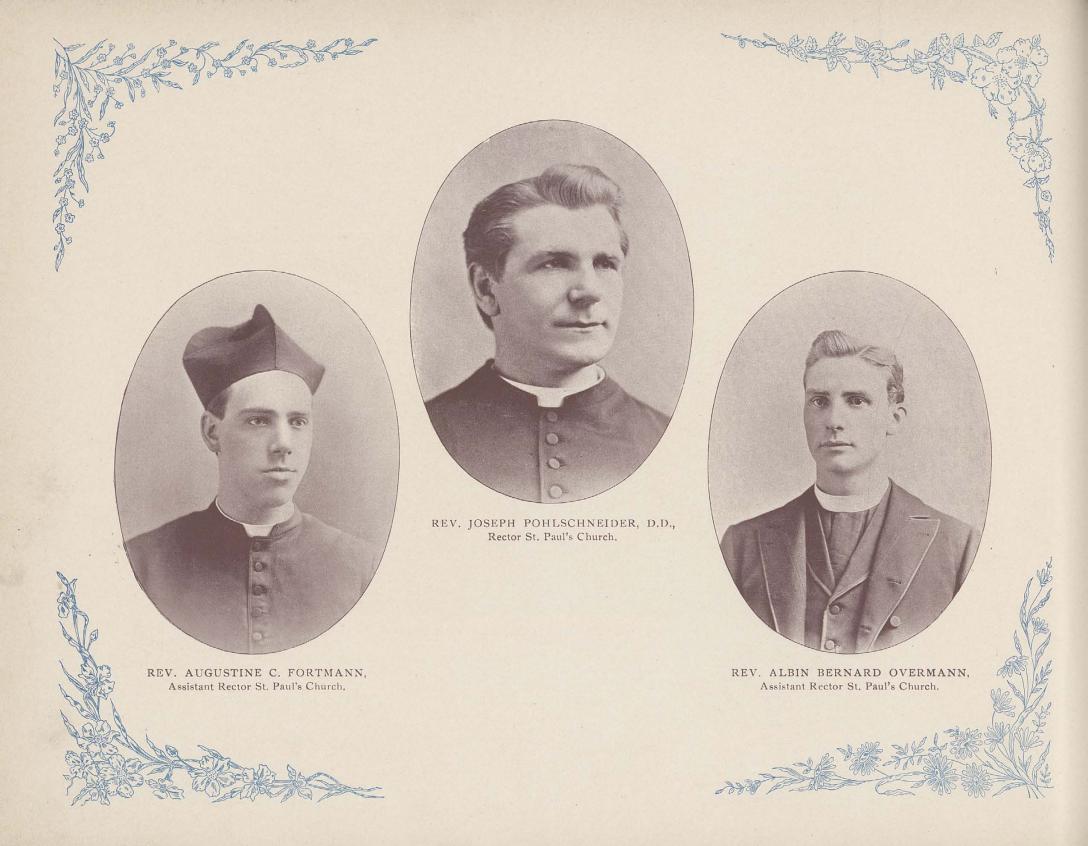
REV. JAMES HENRY, Rector St. Patrick's Church.

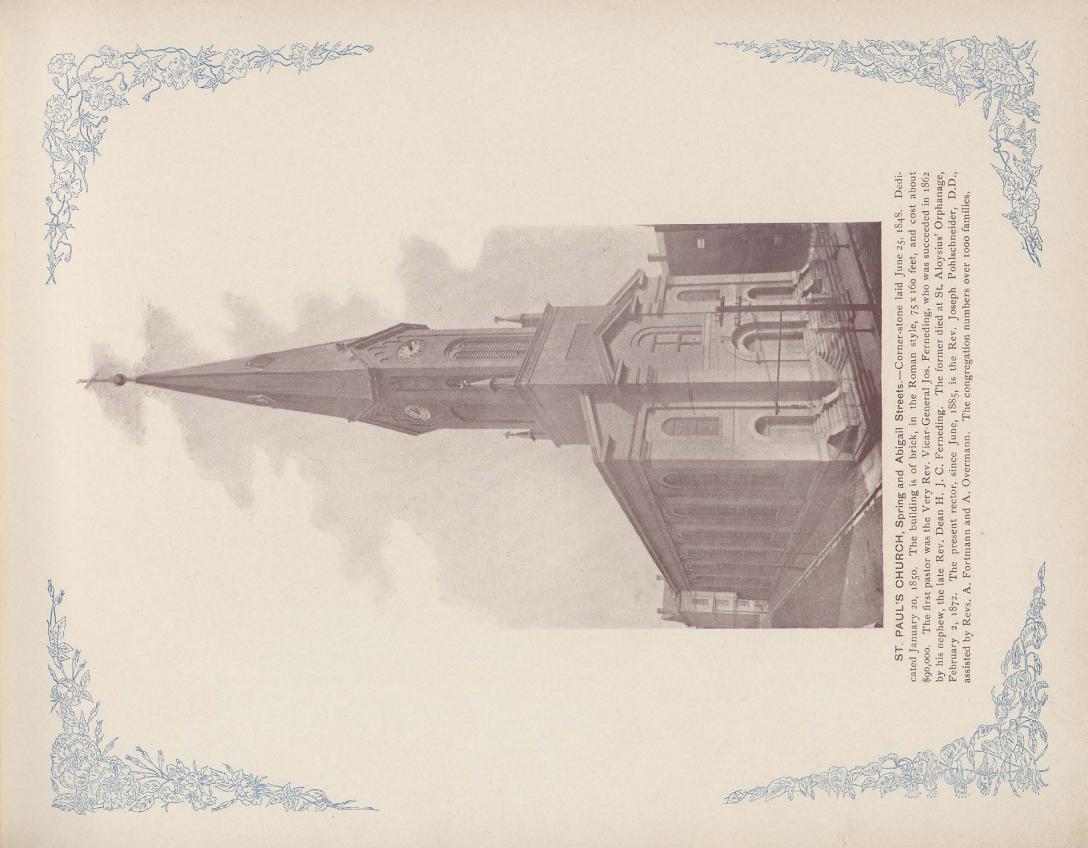




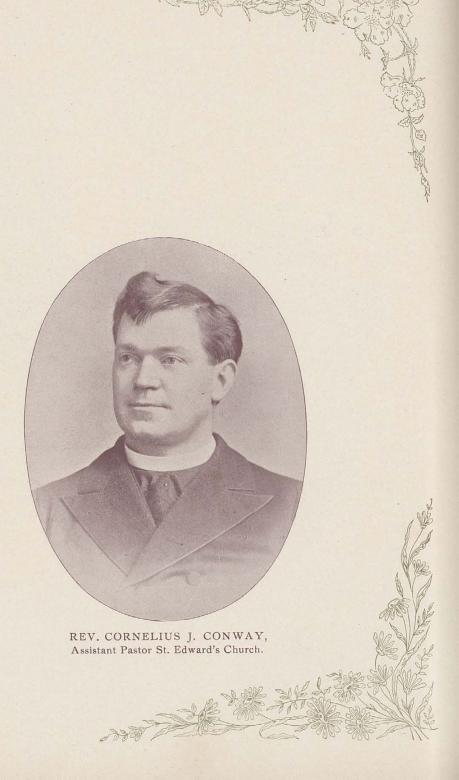
REV. JOHN THOMAS McMAHON, Assistant Rector St. Patrick's Church.

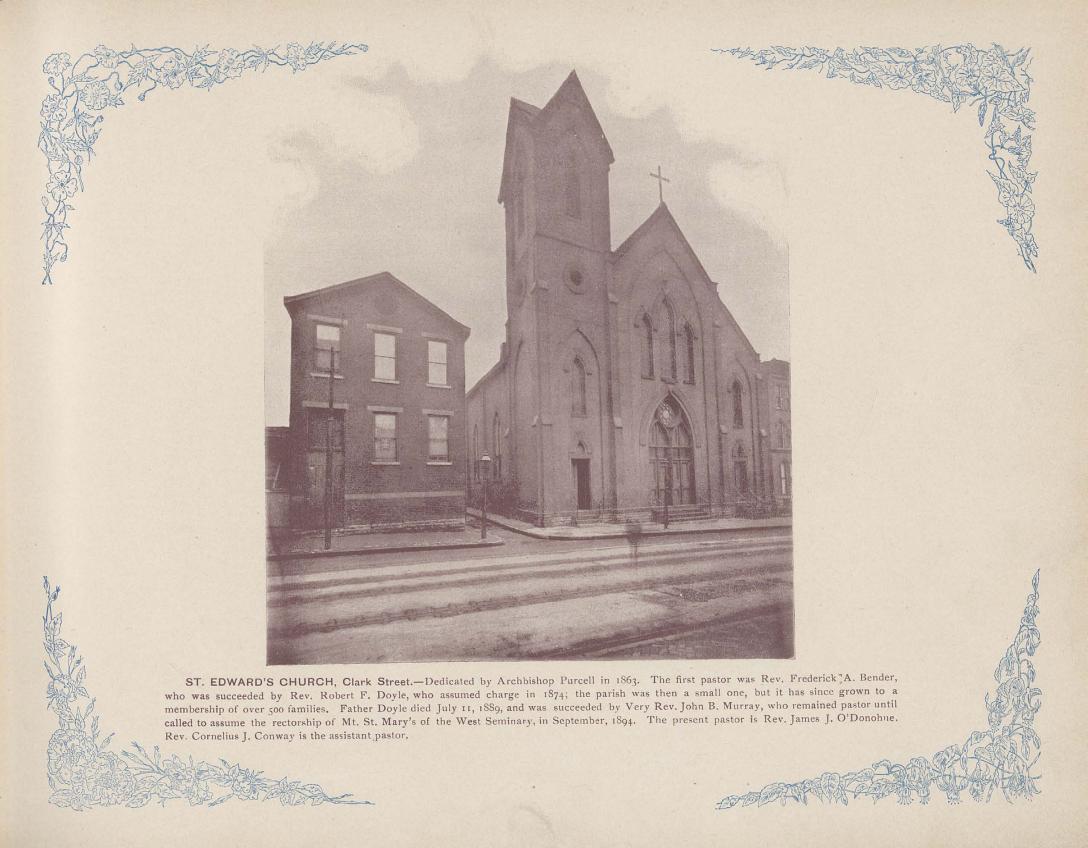


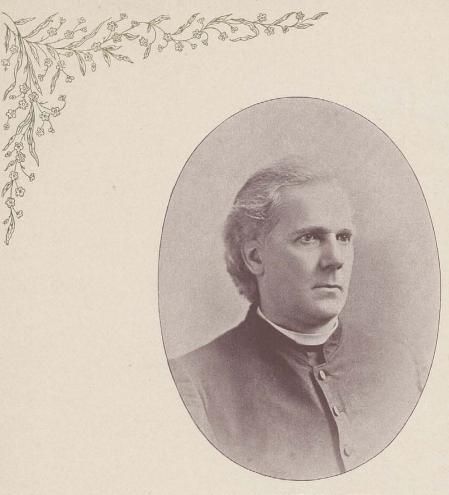




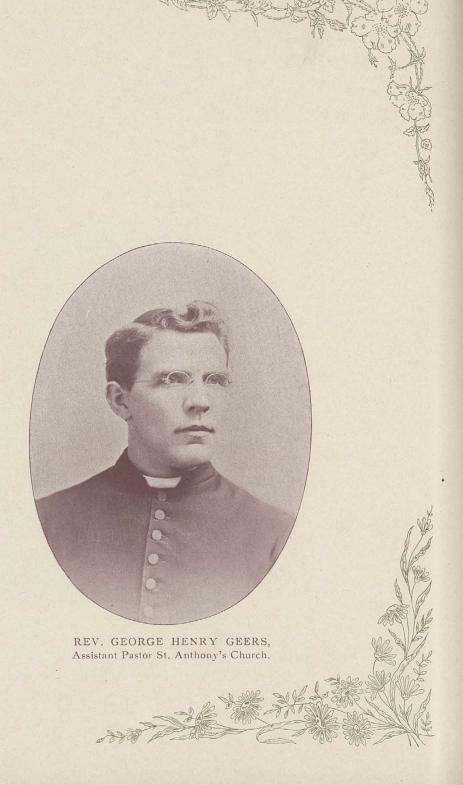






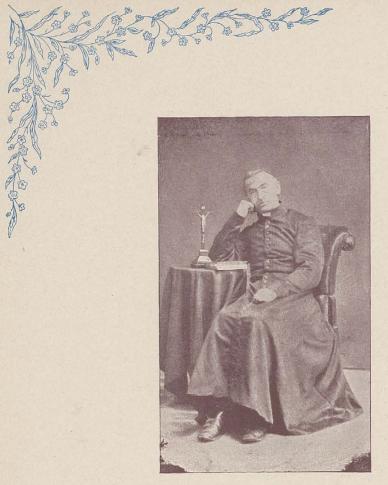


REV. AUGUSTINE MEYER, Pastor St. Anthony's Church.

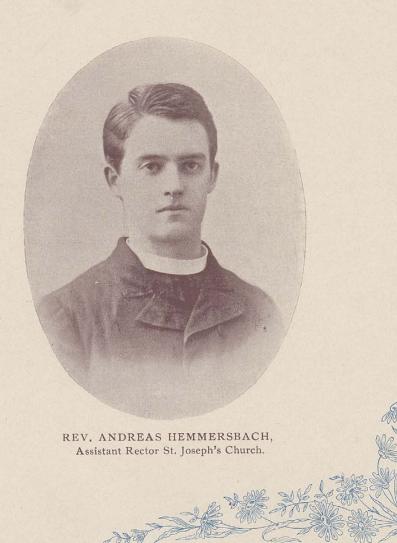


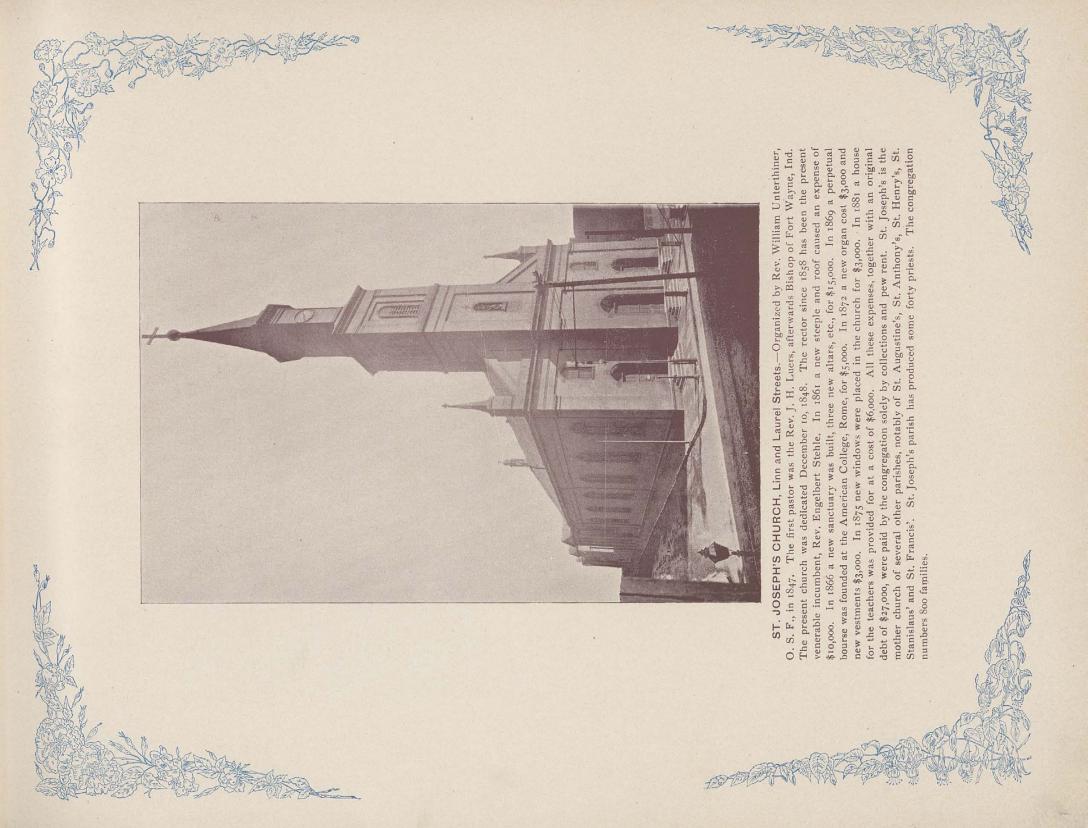


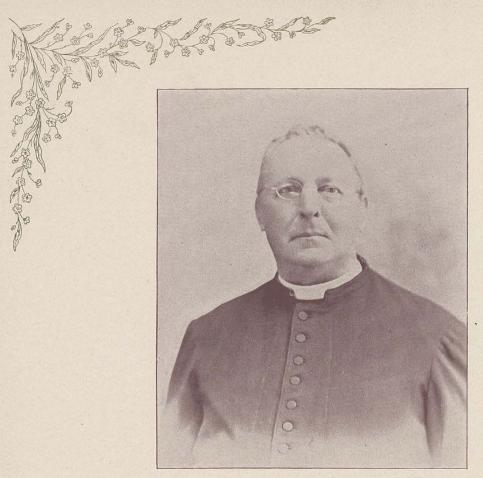




REV. ENGELBERT STEHLE, Rector St. Joseph's Church.





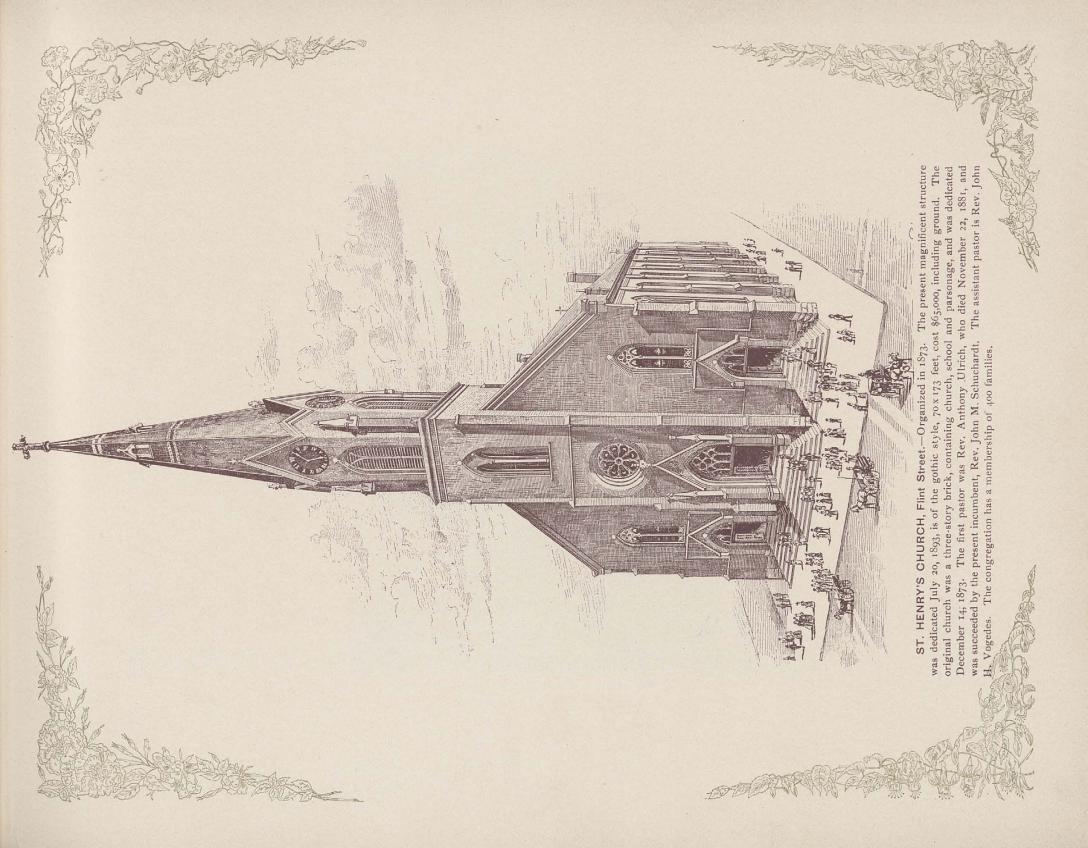


REV. JOHN M. SCHUCHARDT, Pastor St. Henry's Church.





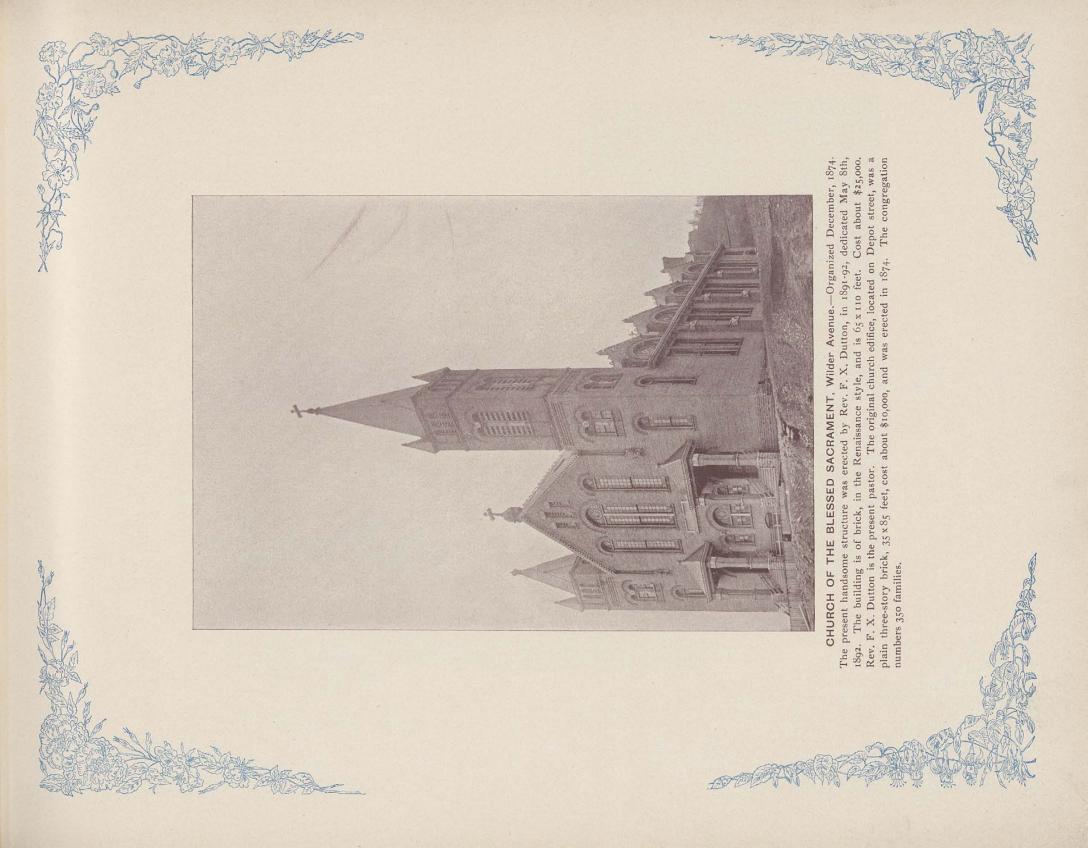
REV. JOHN H. VOGEDES, Assistant Pastor St. Henry's Church,

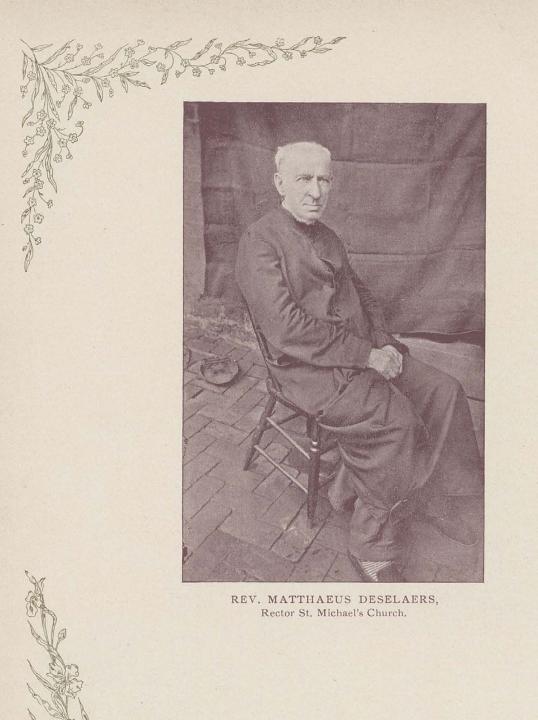


RT. REV. MONSIGNOR ERNEST WINDTHORST,
Pastor of St. Ludwig's Church.







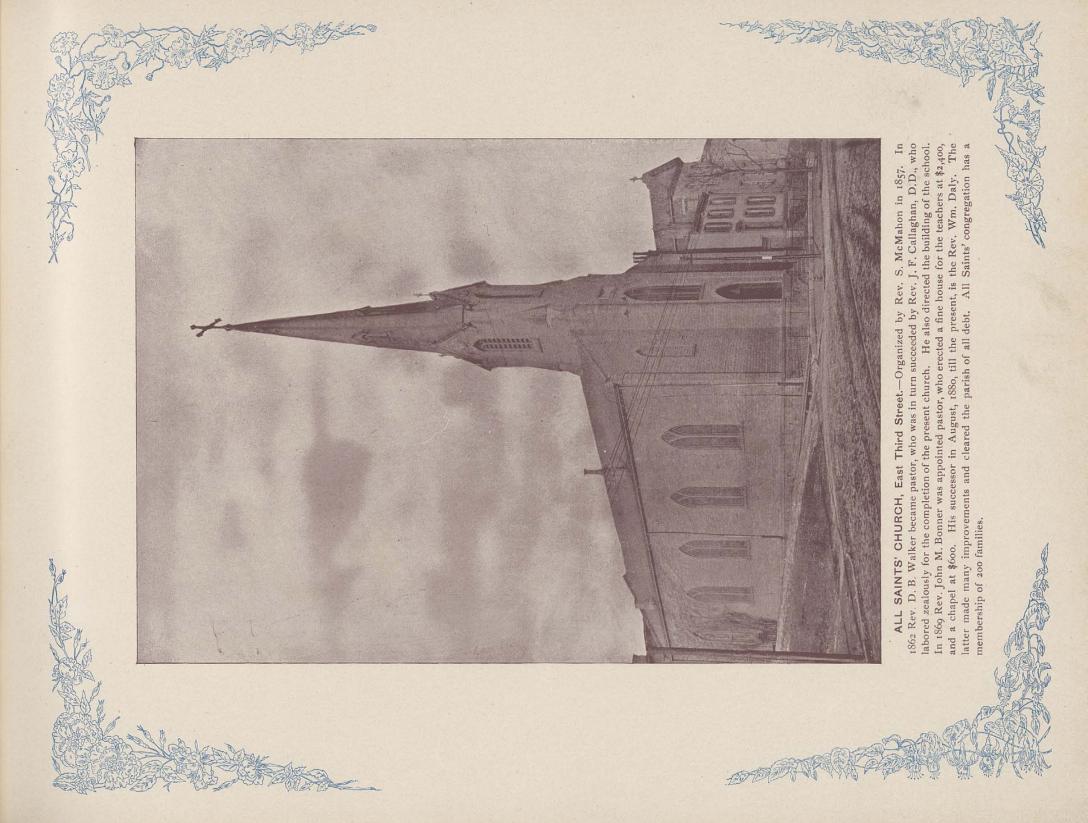




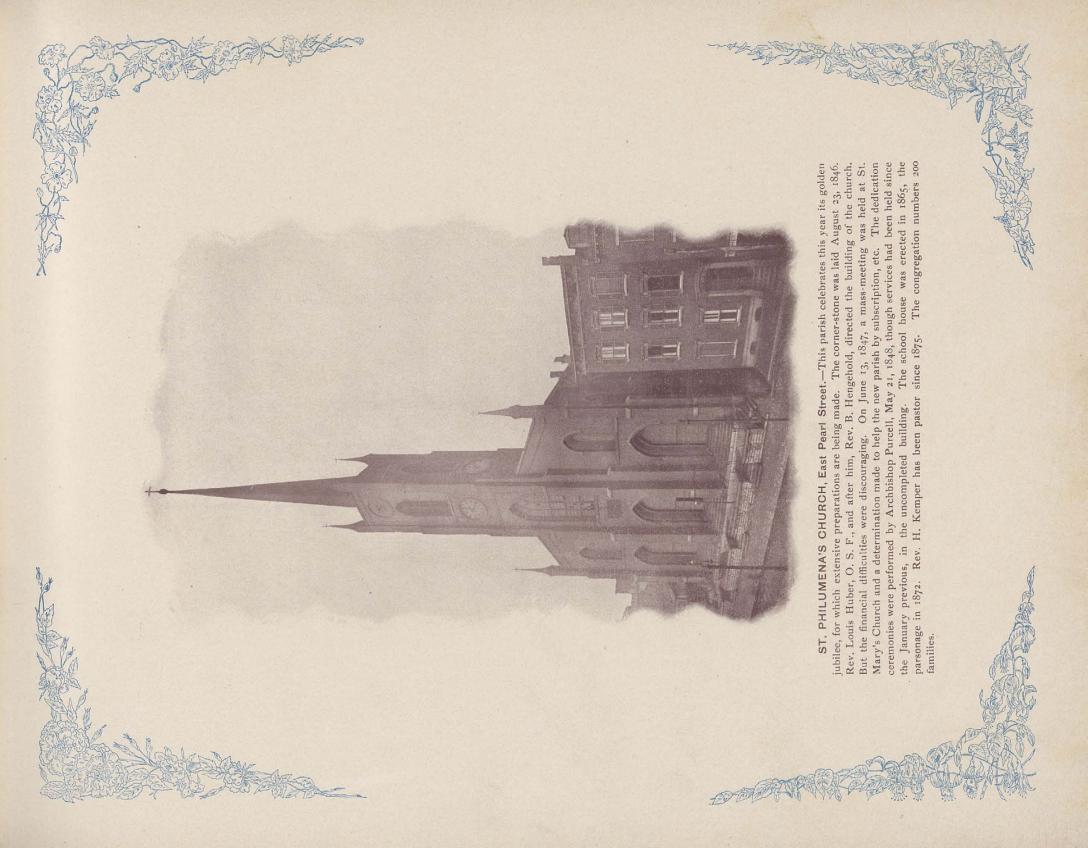
REV. JOSEPH BUSSMANN, Assistant Rector St. Michael's Church.

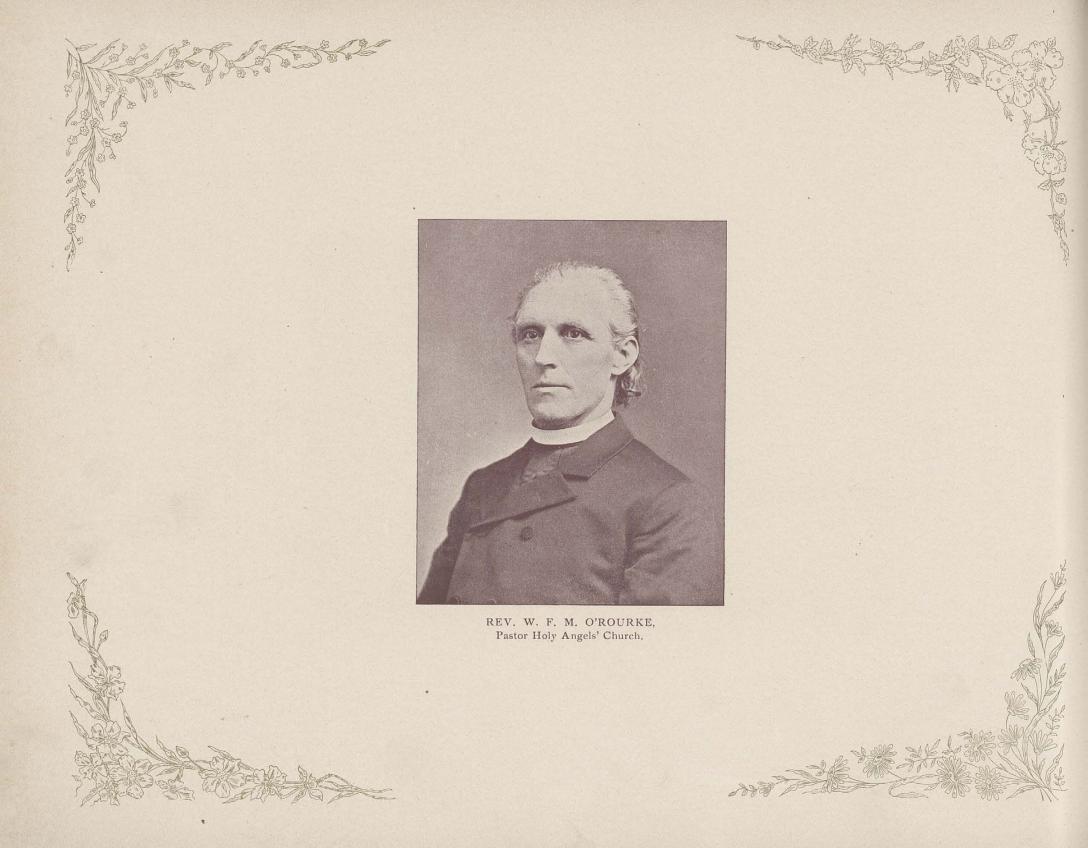


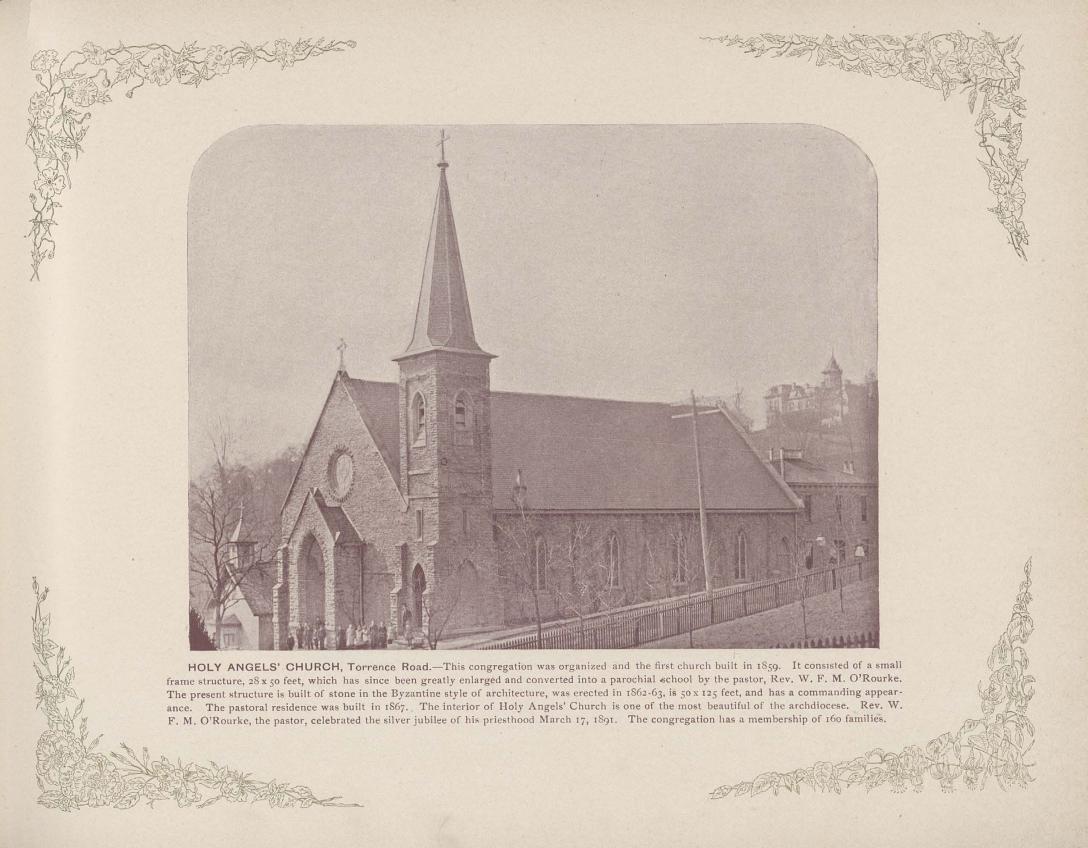






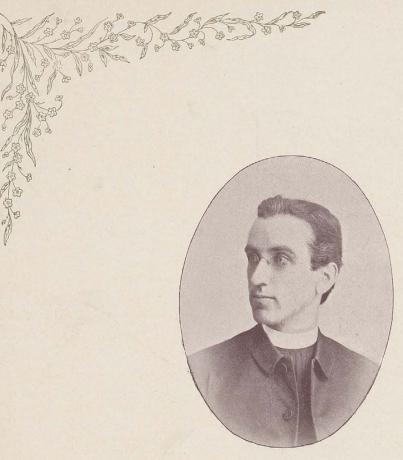








ST. ROSA OF LIMA CHURCH, Eastern Avenue.—The congregation was organized January 15, 1867. The church was erected in 1867; the corner-stone was laid October 6, 1867. The dedication occurred May 21, 1869. The building is of brick, with stone trimmings, in the Roman style. 57 x 127 feet, and has a tower 190 feet high. The cost, including lot, was over \$60,000. The first pastor of the congregation was Rev. H. Ratte; the second, Rev. G. H. Schumacher; the third, Rev. H. Kiffmeyer; and the fourth, Rev. B. Engbers. The present pastor is Rev. Jos. A. Meyer. On Wednesday morning, January 31, 1894, the church and school was almost entirely destroyed by fire, the walls only remaining. The church was rebuilt at a cost of \$30,000, every cent of which was donated. The congregation numbers 200 families.

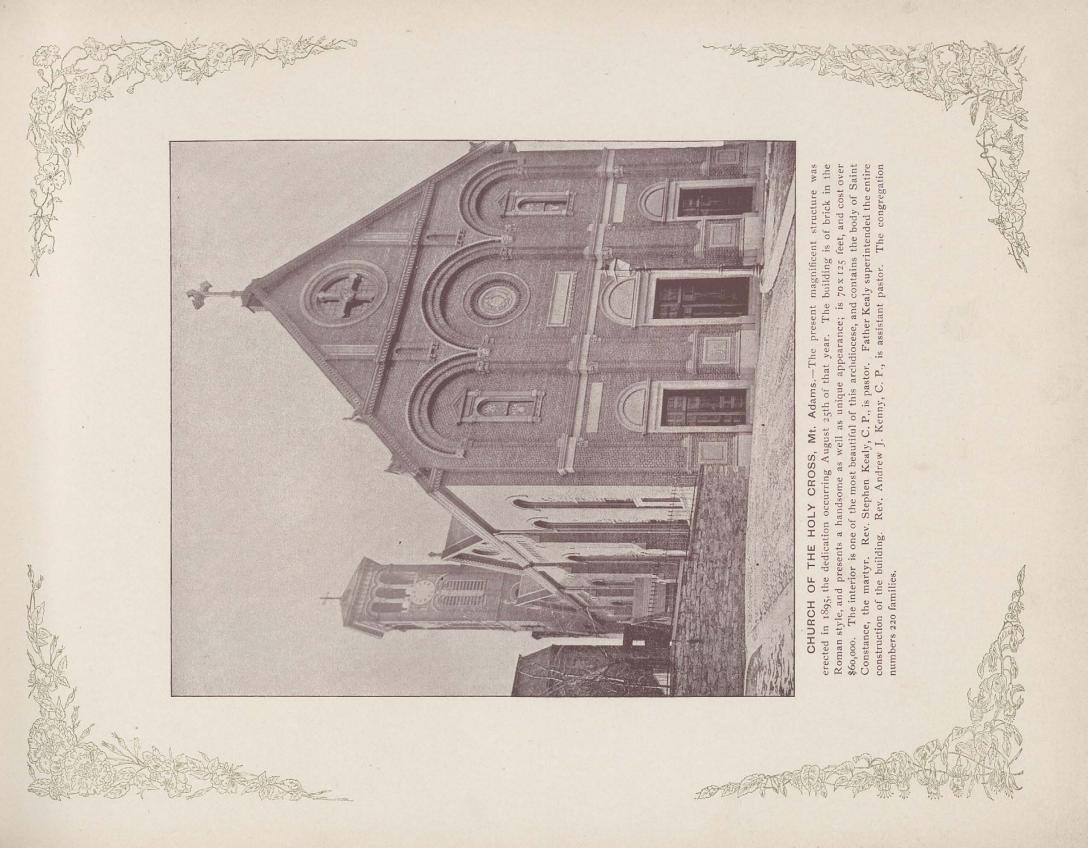


VERY REV. STEPHEN KEALY, C. P., Pastor Church of the Holy Cross.

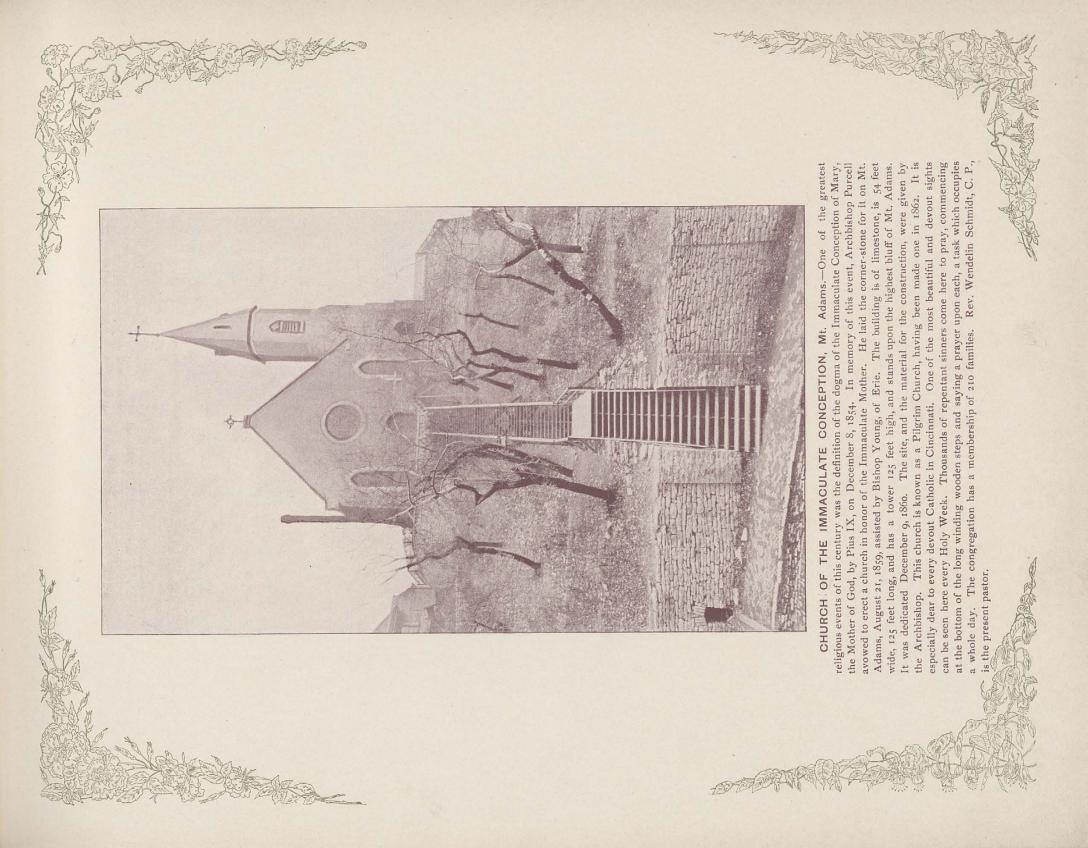




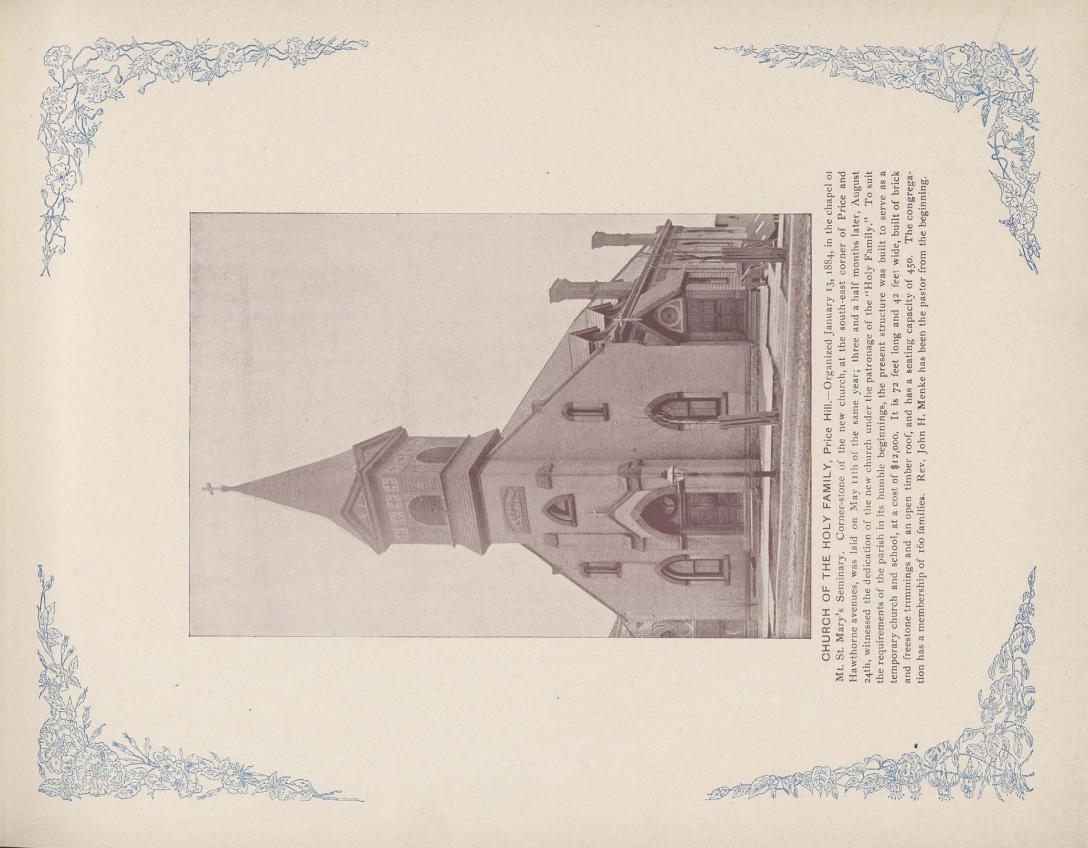
REV. ANDREW J. KENNY, C. P., Assistant Pastor Church of the Holy Cross.







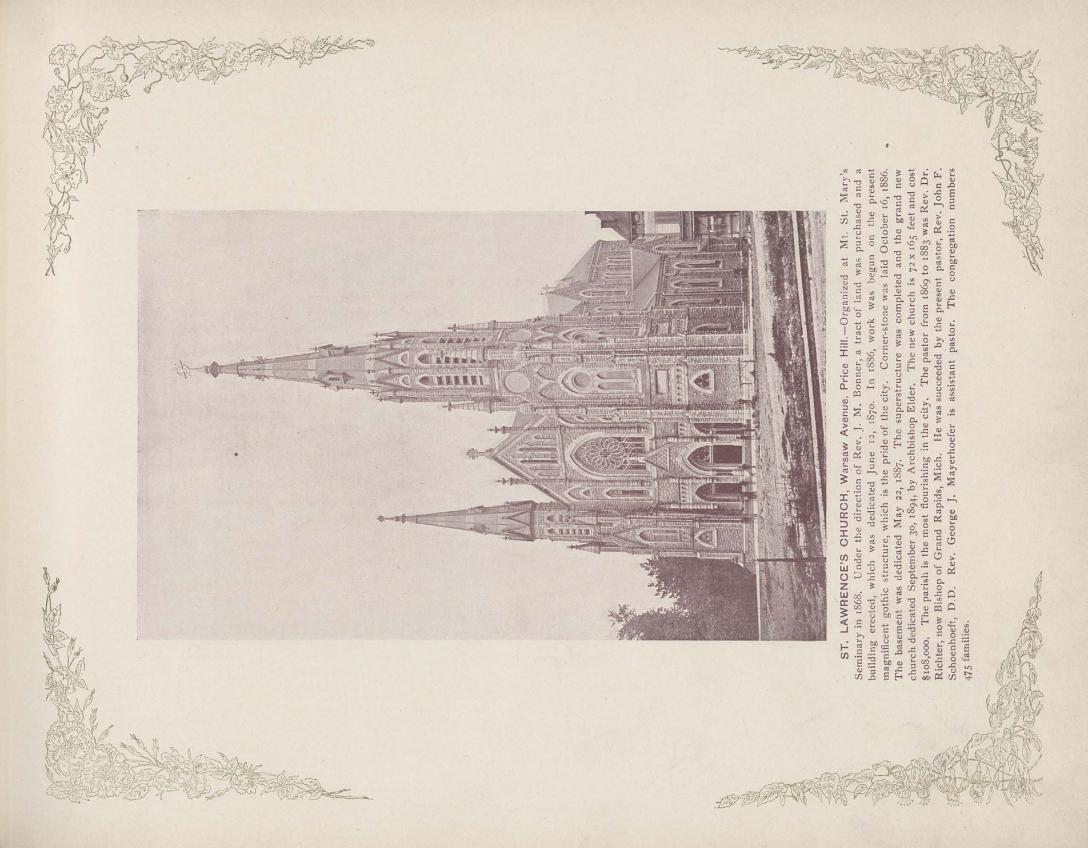
REV. JOHN H. MENKE, Pastor Church of the Holy Family.



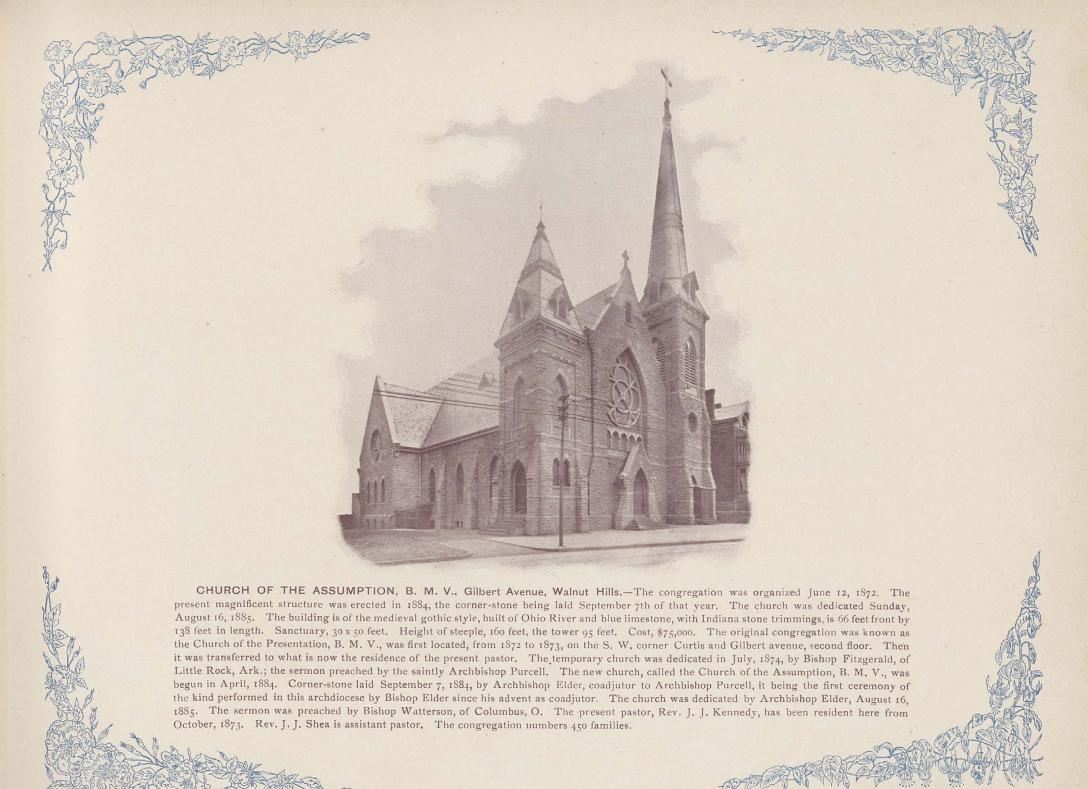


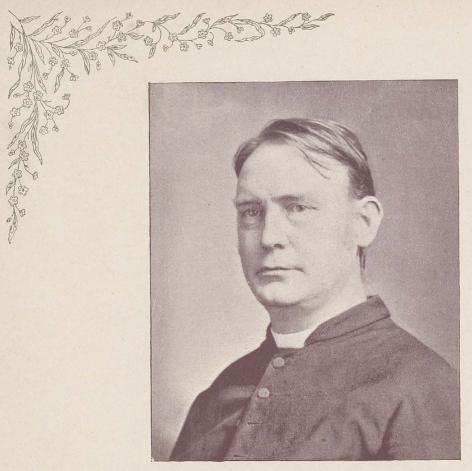
REV. JOHN F. SCHOENHOEFT, D.D.,
Pastor St. Lawrence's Church.



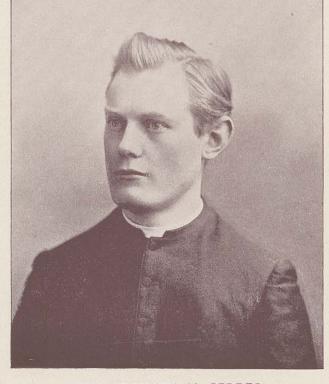








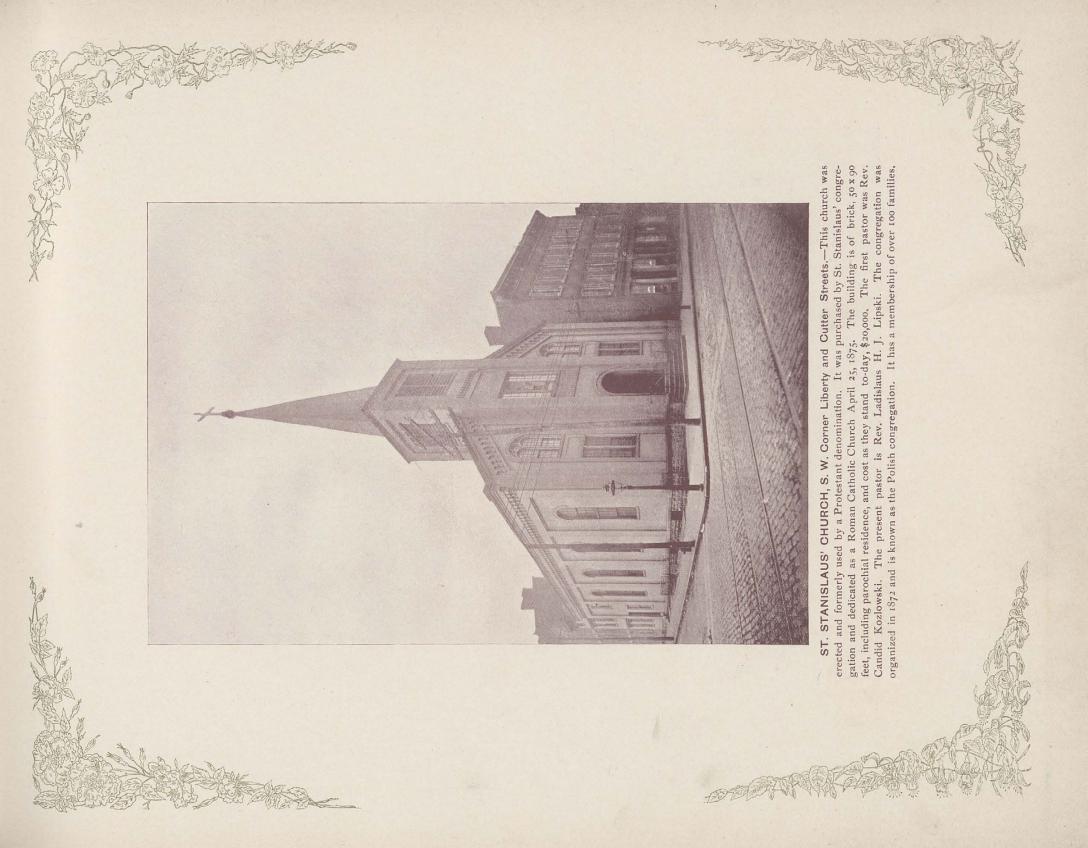
REV. AUGUSTIN M. QUATMAN, Rector St. Francis de Sales' Church.

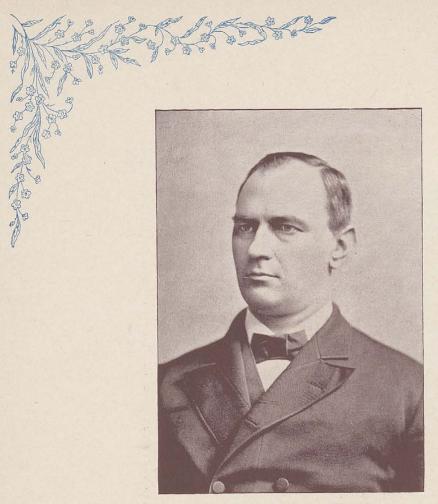


REV. ALOYSIUS M. GERDES, Assistant Rector St. Francis de Sales' Church.

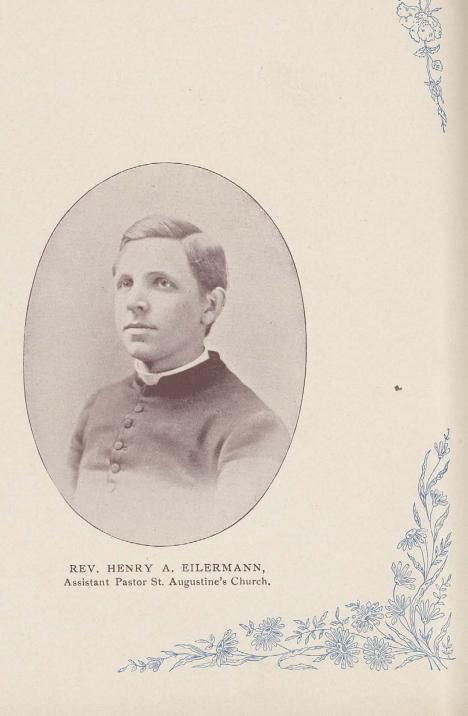


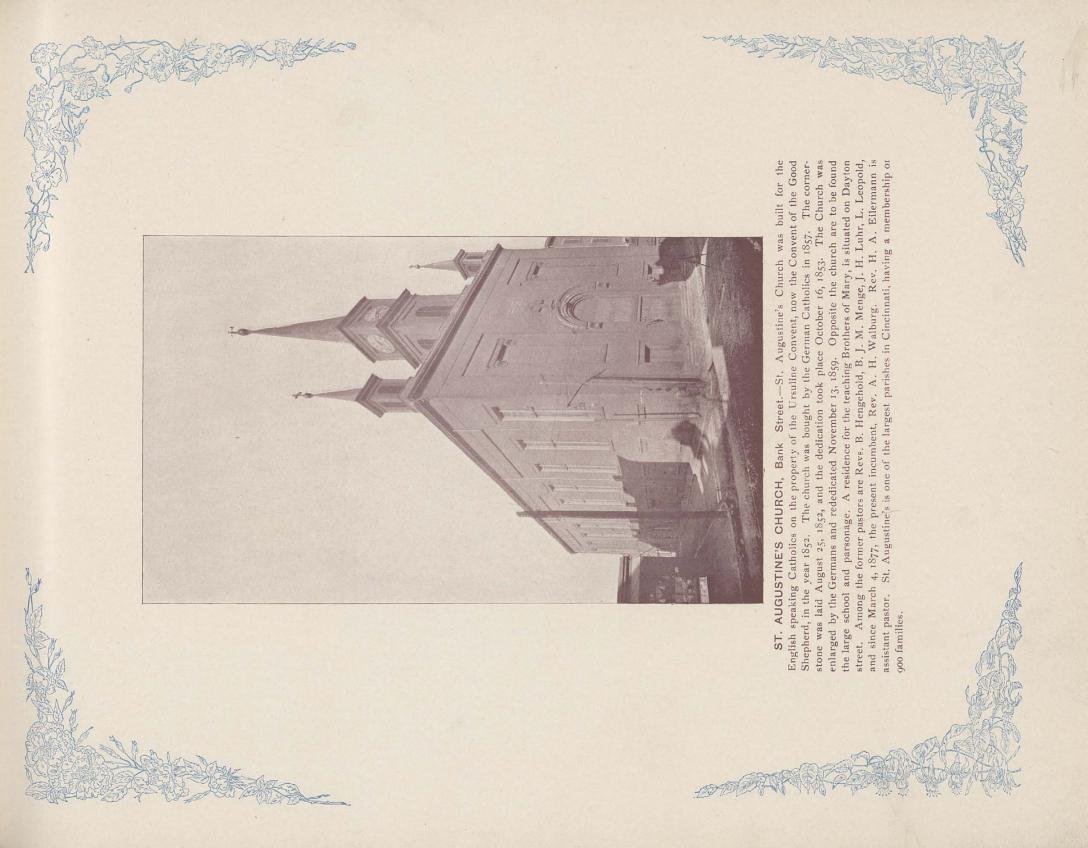




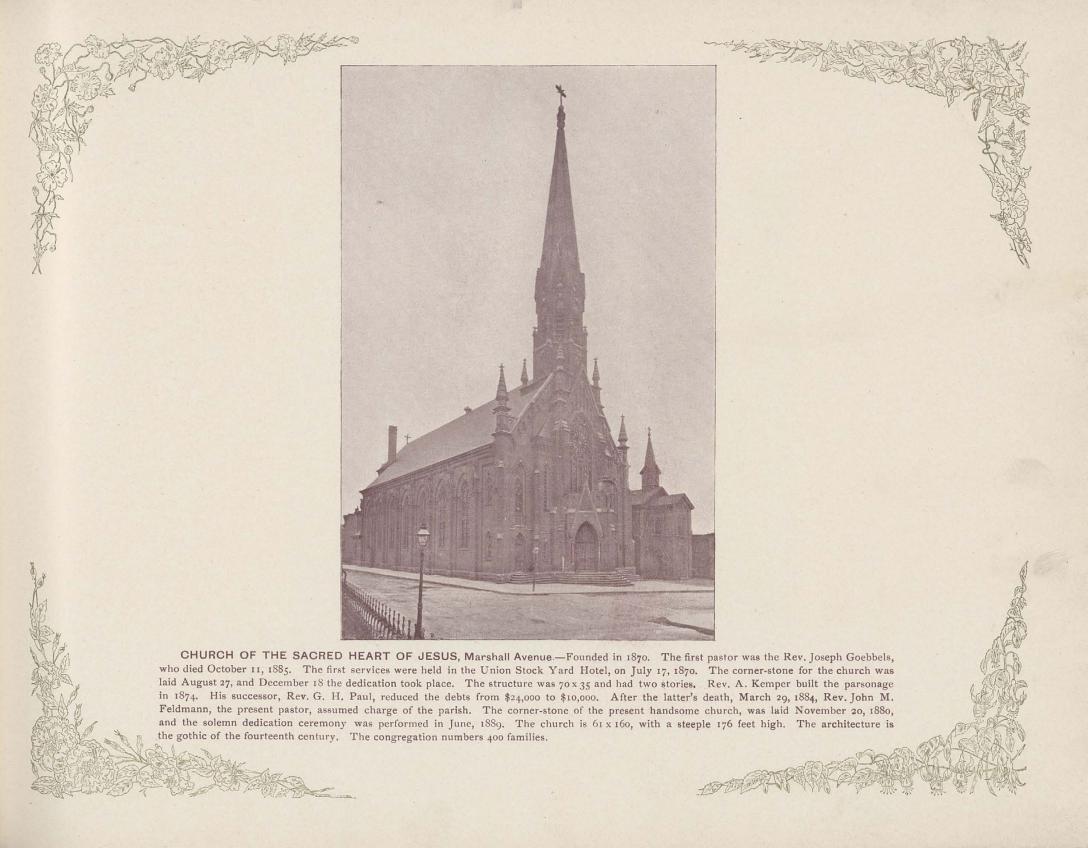


REV. ANTHONY H. WALBURG, Pastor St. Augustine's Church.

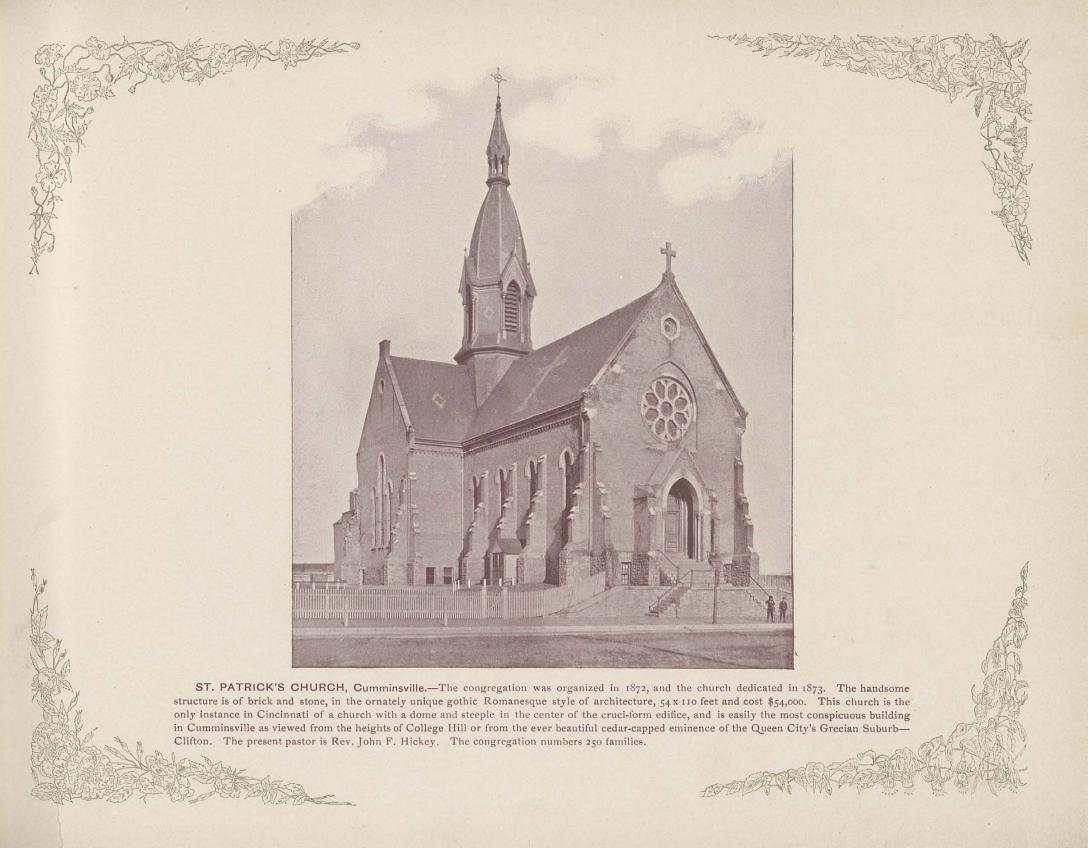




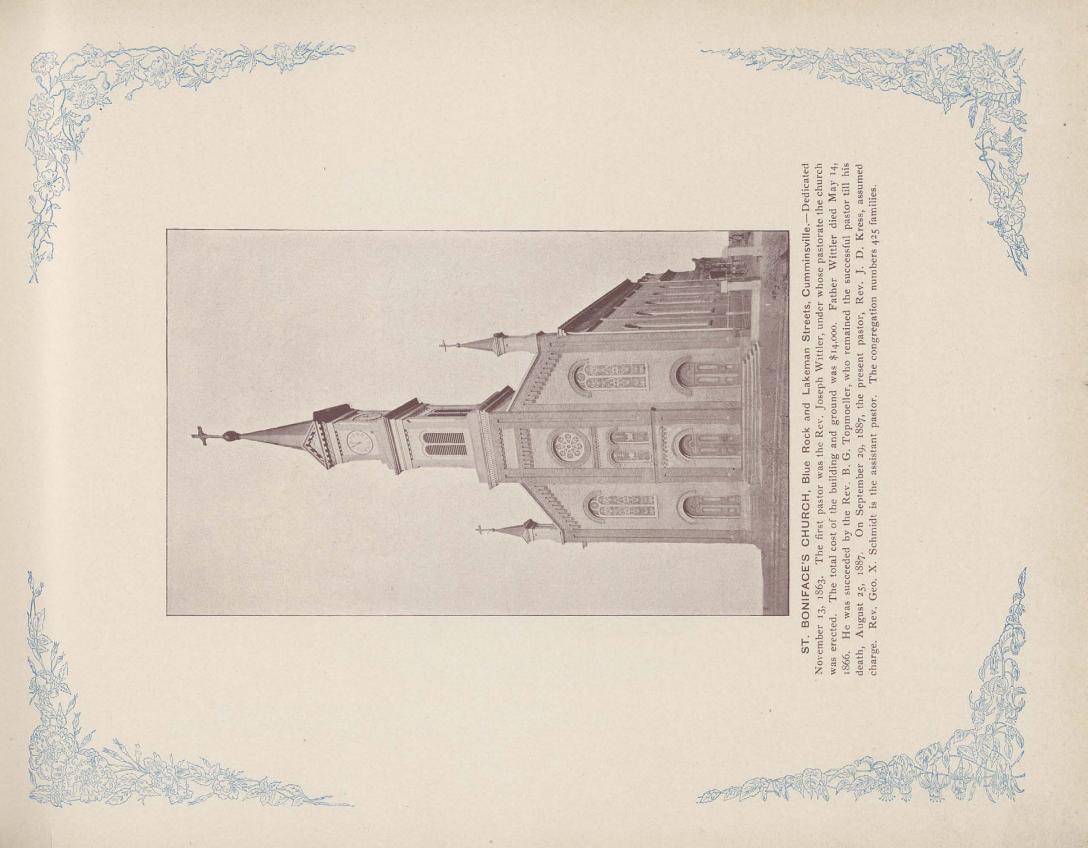








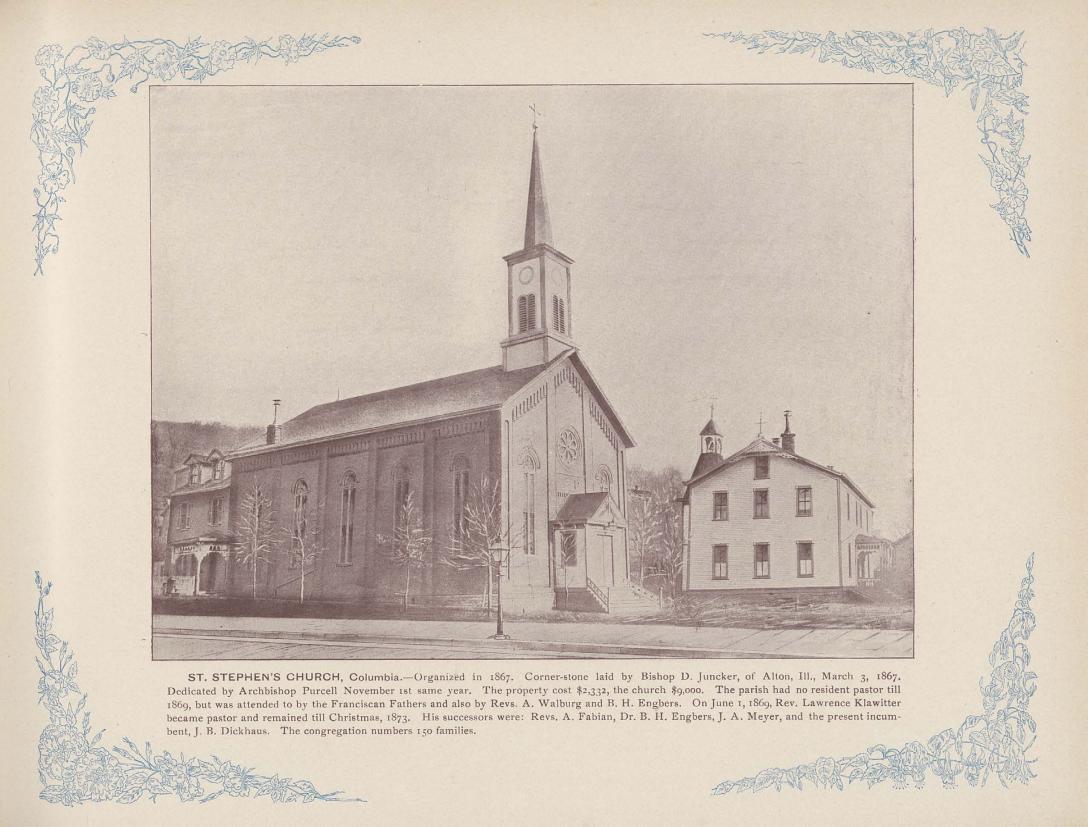


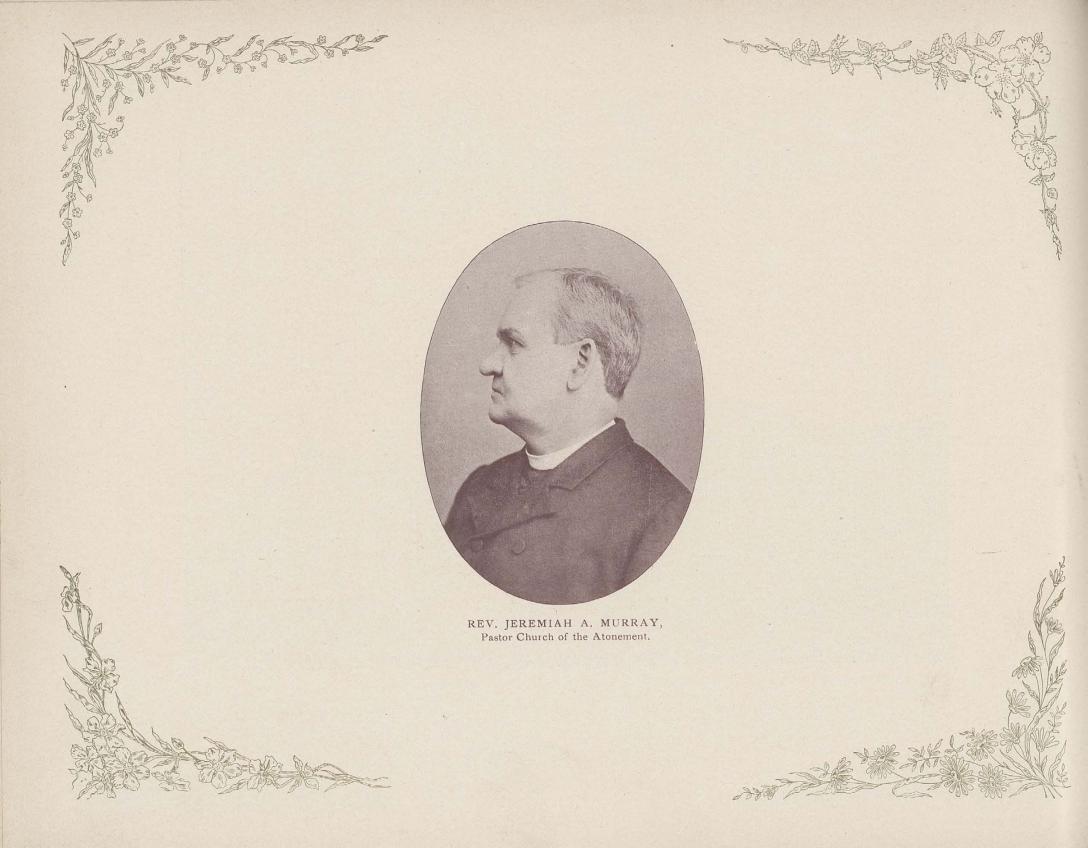


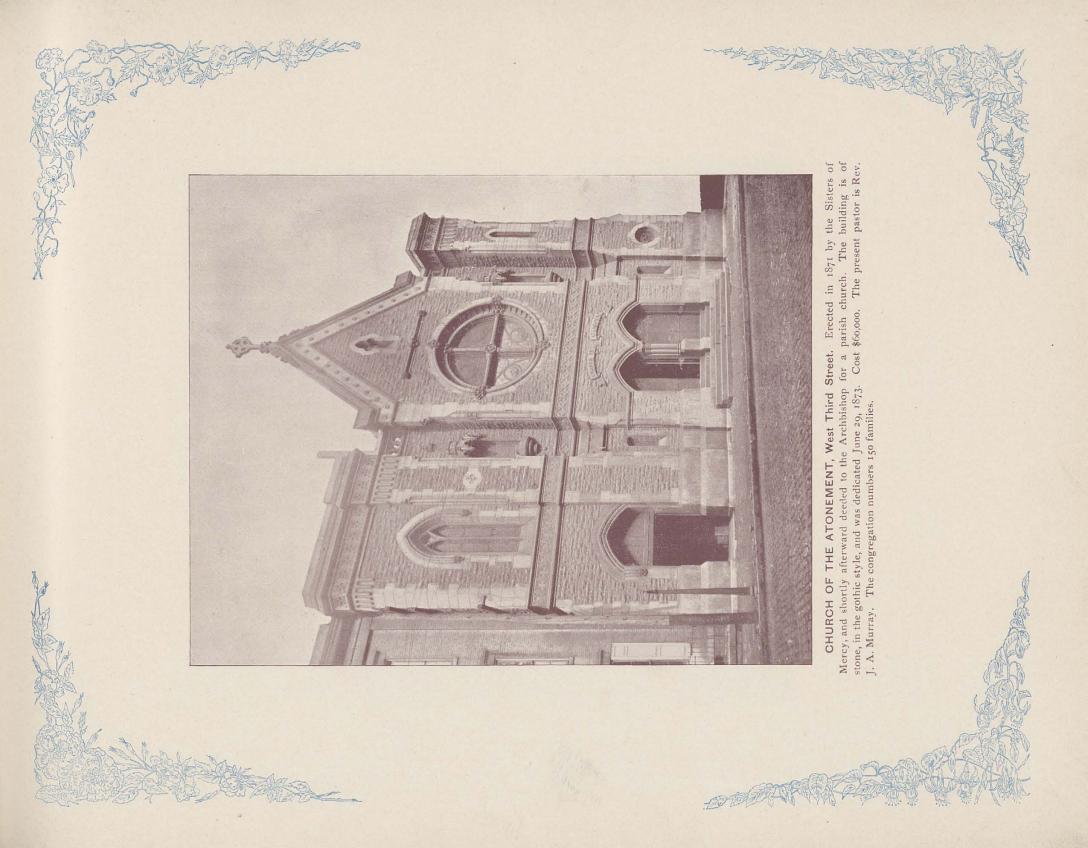




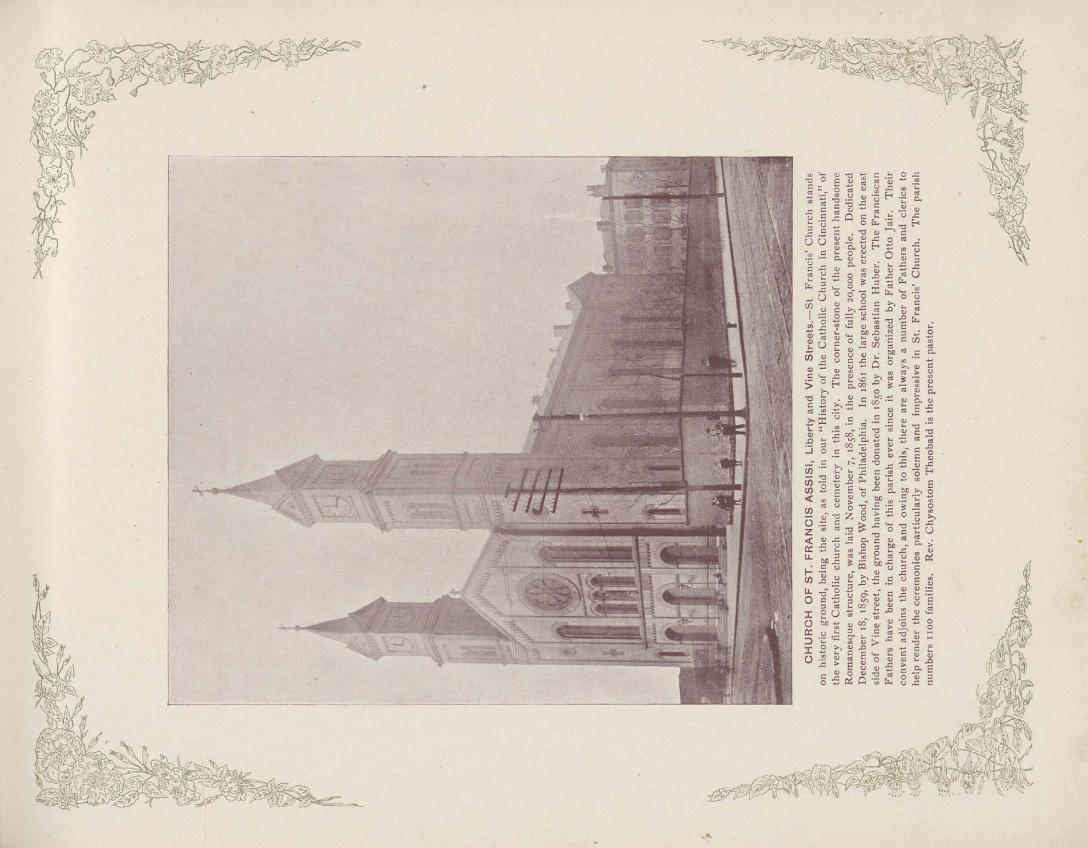


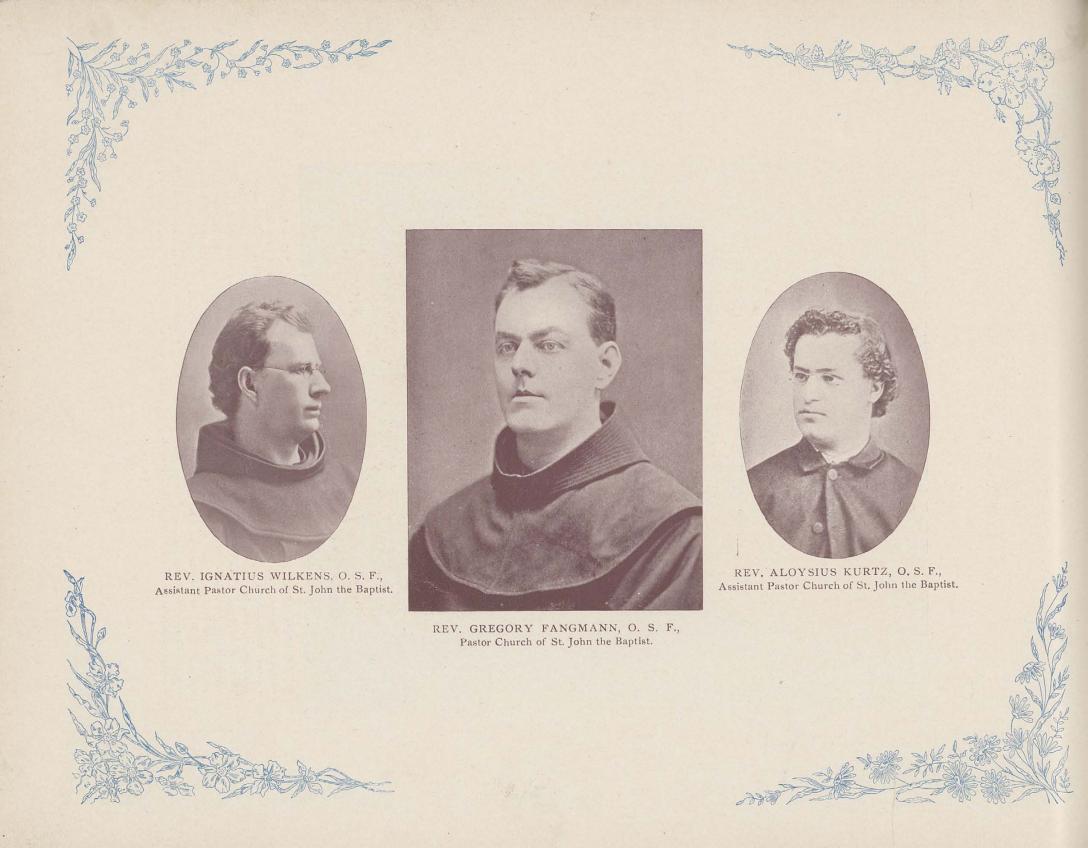


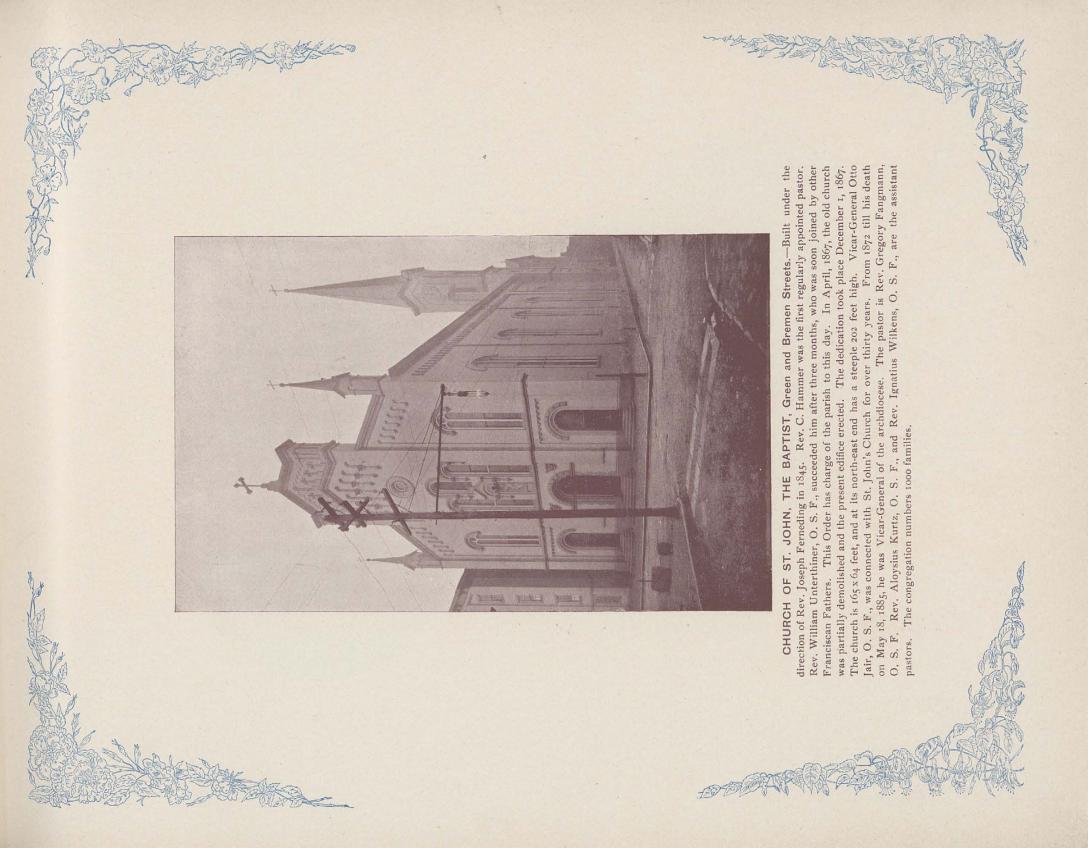










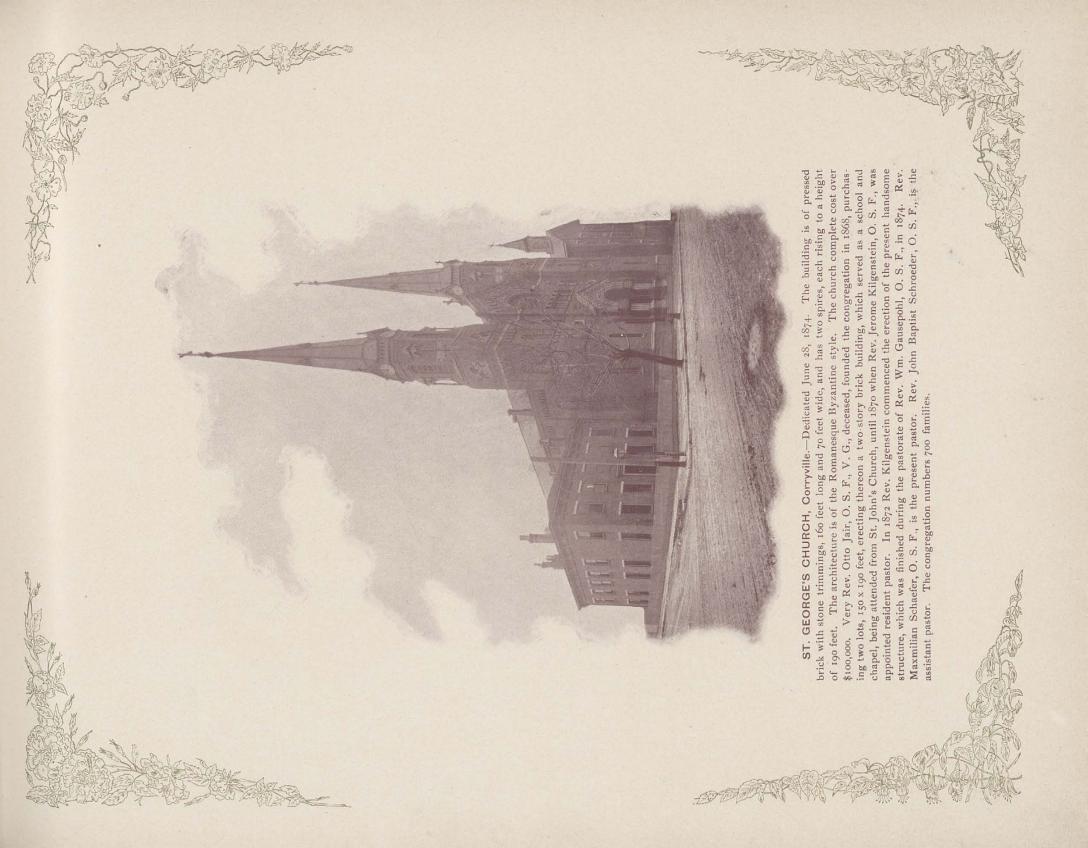




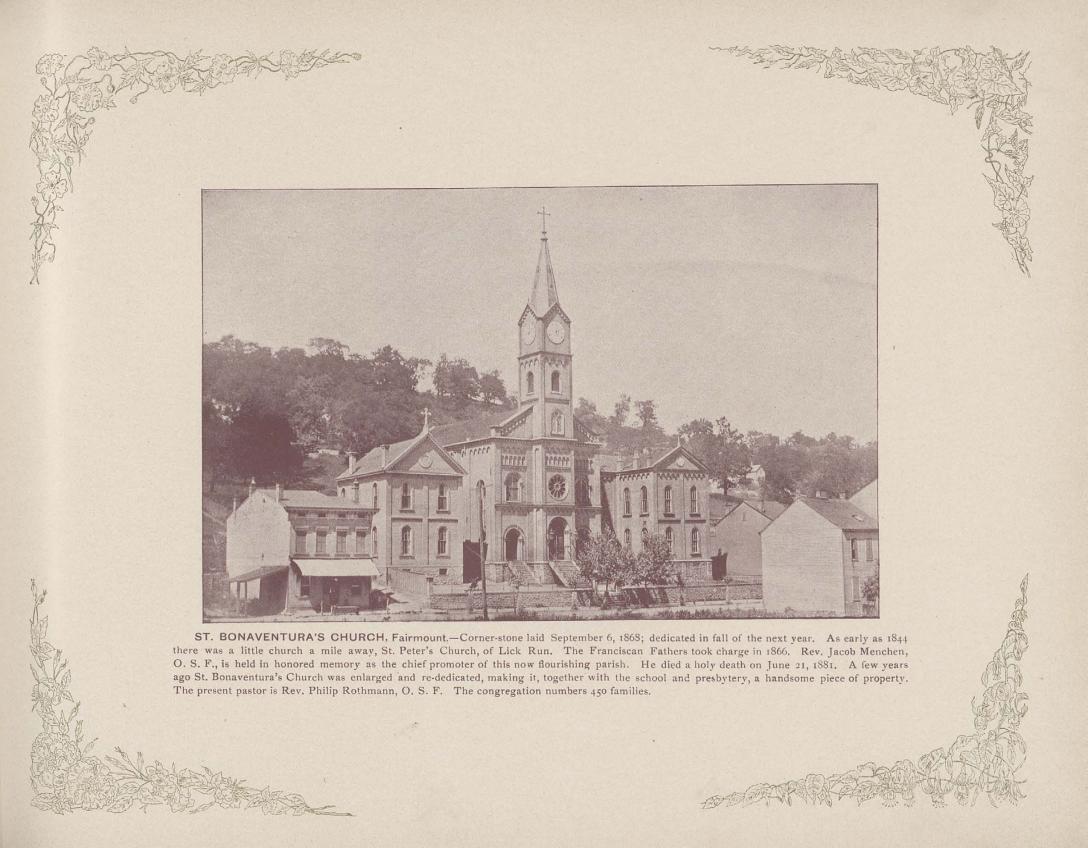
REV. MAXIMILIAN SCHAEFER, O. S. F., Pastor St. George's Church.



REV. JOHN BAPTIST SCHROEDER, O. S. F., Assistant Pastor St. George's Church.



REV. PHILIP ROTHMANN, O. S. F., Pastor St. Bonaventura's Church.



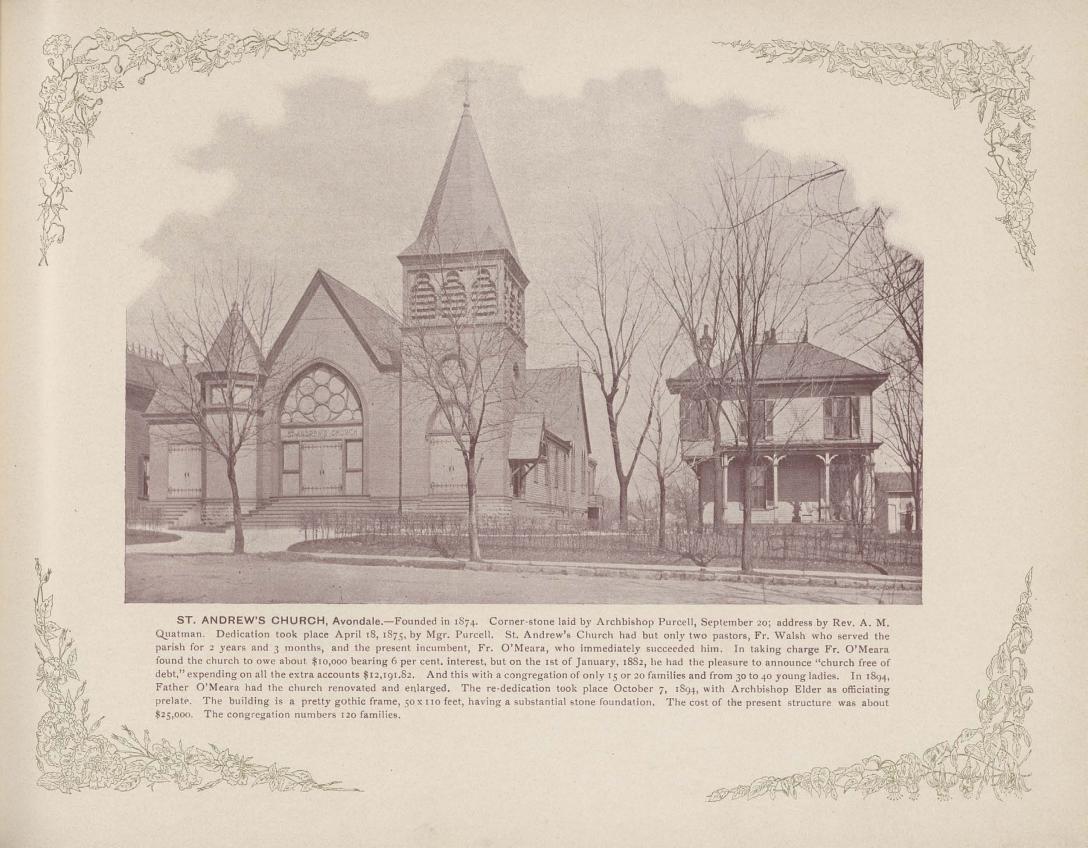




REV. UBALDUS WEBERSINKE, O. S. F.,
Pastor St. Clement's Church.









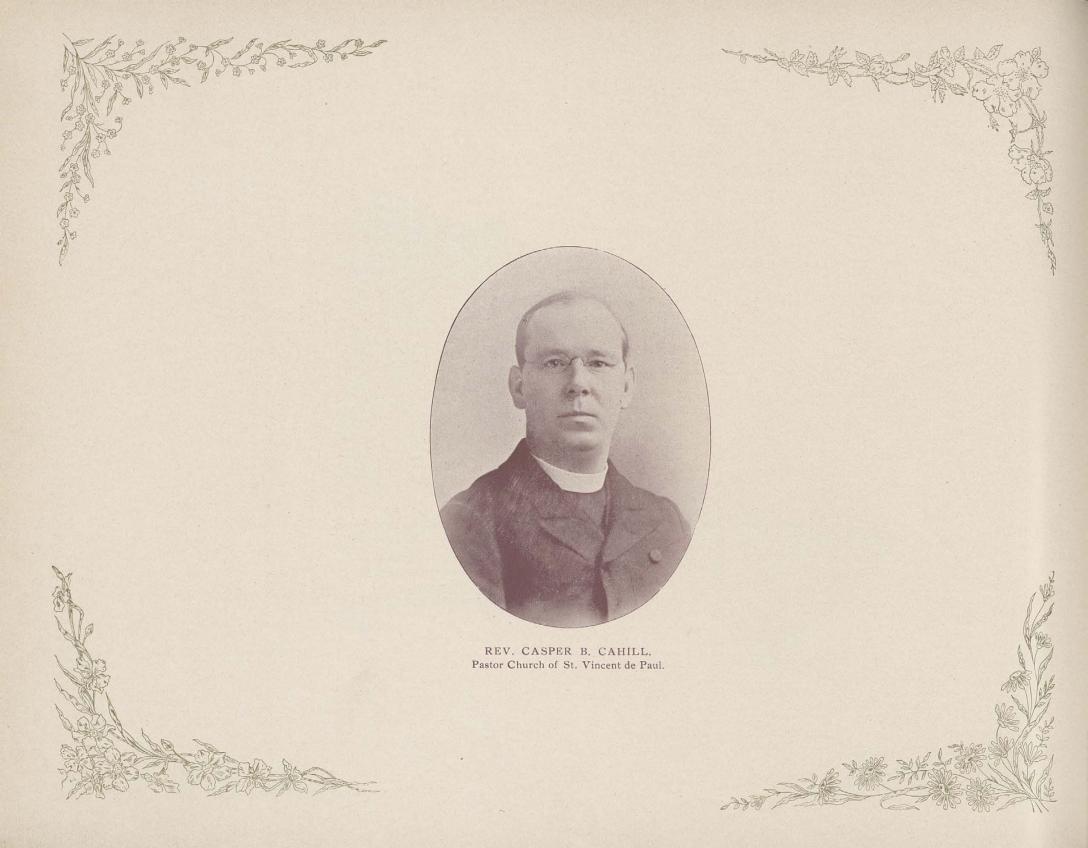
REV. PETER LOTTI,
Pastor Church of the Sacred Heart of Jesus.

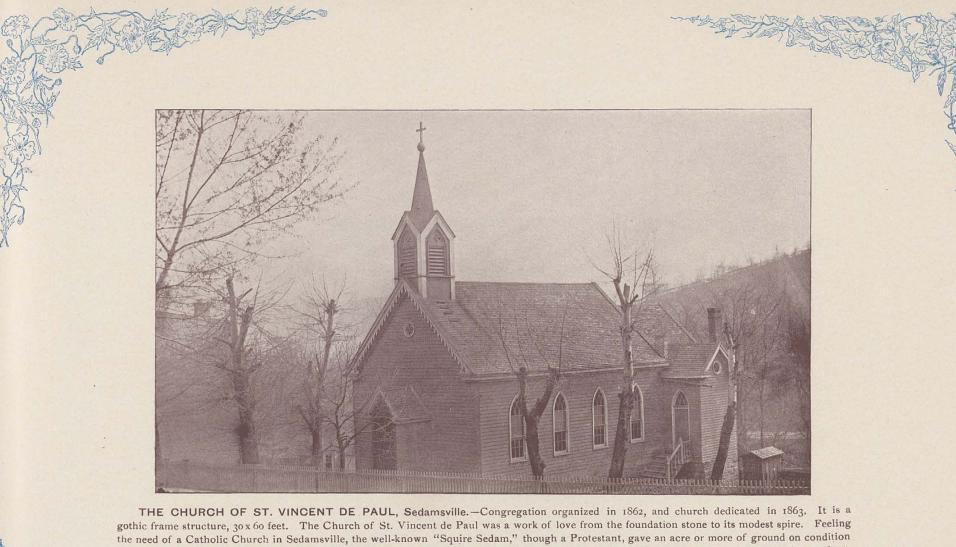




REV. JOSEPH QUADRANTI,
Assistant Pastor Church of the Sacred Heart of Jesus.

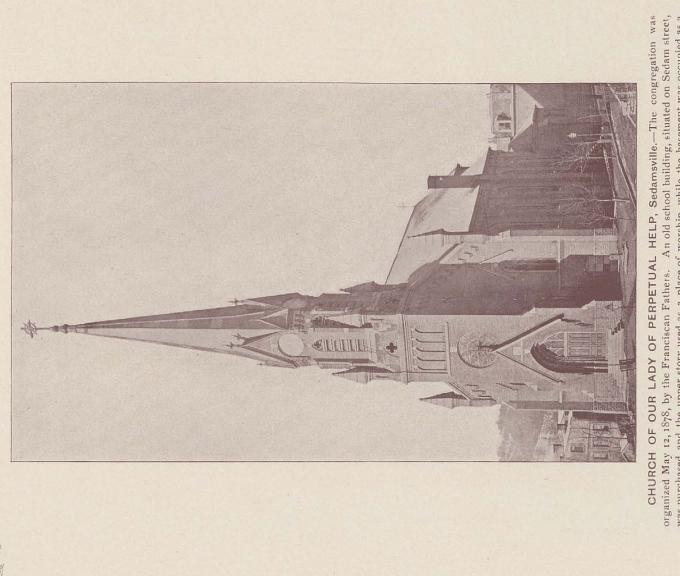






THE CHURCH OF ST. VINCENT DE PAUL, Sedamsville.—Congregation organized in 1862, and church dedicated in 1863. It is a gothic frame structure, 30 x 60 feet. The Church of St. Vincent de Paul was a work of love from the foundation stone to its modest spire. Feeling the need of a Catholic Church in Sedamsville, the well-known "Squire Sedam," though a Protestant, gave an acre or more of ground on condition that it be used for church purposes perpetually. What was then the nucleus of the present thriving congregation had a little chapel in a private house, their pastor being Father, afterwards the beloved Bishop Rosecrans. Mr. John Rogers, a pioneer of Cincinnati, a dear friend of Archbishop Purcell, undertook the work of raising the ways and means to build the new church; Messrs. Schmidt and Richardson were most earnest in assisting him, and the Protestants in the neighborhood most generous. The church was soon completed and dedicated, Father Rosecrans continuing its pastor until succeeded by Rev. Xavier Donald McLeod, who lost his life in the "good cause," being killed by a train while on a sick call, Friday evening, June 30, 1865. Father Cusack, Bishop Byrne, and other able men in turn, were devoted shepherds of this little flock, until it began to be known as a favored one of the dear old Archbishop Purcell. So it has prospered from year to year, and under the guidance of its present zealous pastor, Father Cahill, has a fine record. He has every reason to feel proud of his success in freeing the church from debt and making valuable improvements in the church and pastoral residence. His congregation is devoted to him, and he is a faithful friend and priest to them. The congregation has a membership of 50 families.



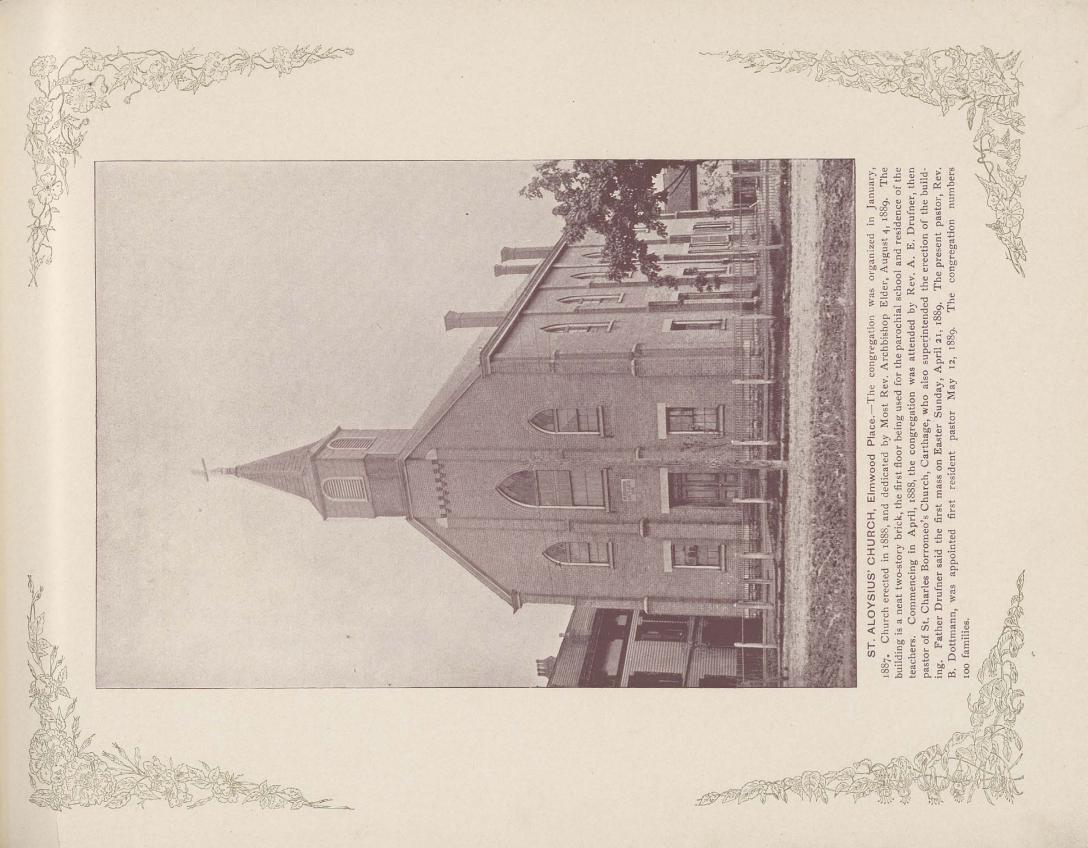


organized May 12, 1878, by the Franciscan Fathers. An old school building, situated on Sedam street, was purchased and the upper story used as a place of worship, while the basement was occupied as a In 1890-91 a handsome new parsonage was built, the old residence now being used by the who teach the parochial school. The present pastor is Rev. Joseph Klostermann, who has been Several vacant lots were secured for the new church, fronting on Steiner Avenue, and arsonage. On June 10, 1888, the corner-stone of the present handsome structure was ion occurring May 5, 1889. The building is of brick, 145 feet in length and 51 feet in parochial school and teacher's residence. Owing to the frequent annoyance by floods, it became The parochial residence had already been built on basement is occupied as a parochial school. The edifice, exclusive of furnishings, cost about \$30,000, and is built upon an elevated plateau, commanding a beautiful view of the Ohio River and Kentucky width, transept 70 feet, surmounted by a tower 170 feet high, containing a chime of four bells. The congregation numbers 150 families. necessary to remove to a more suitable location. Delhi Avenue. Several vacant lots were secured adjoining the parsonage. On June 10, 1888, the claid, the dedication occurring May 5, 1889. The bu Sisters who teach the parochial school. n charge since 1884 Hills.

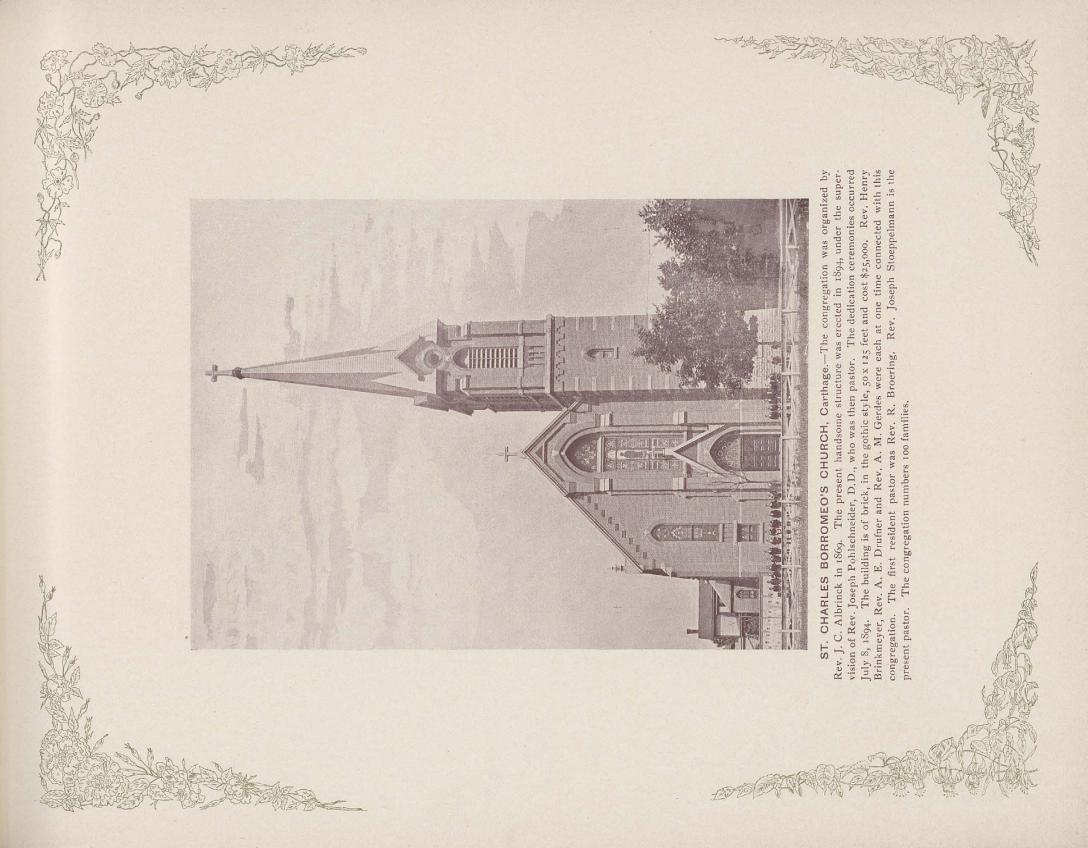




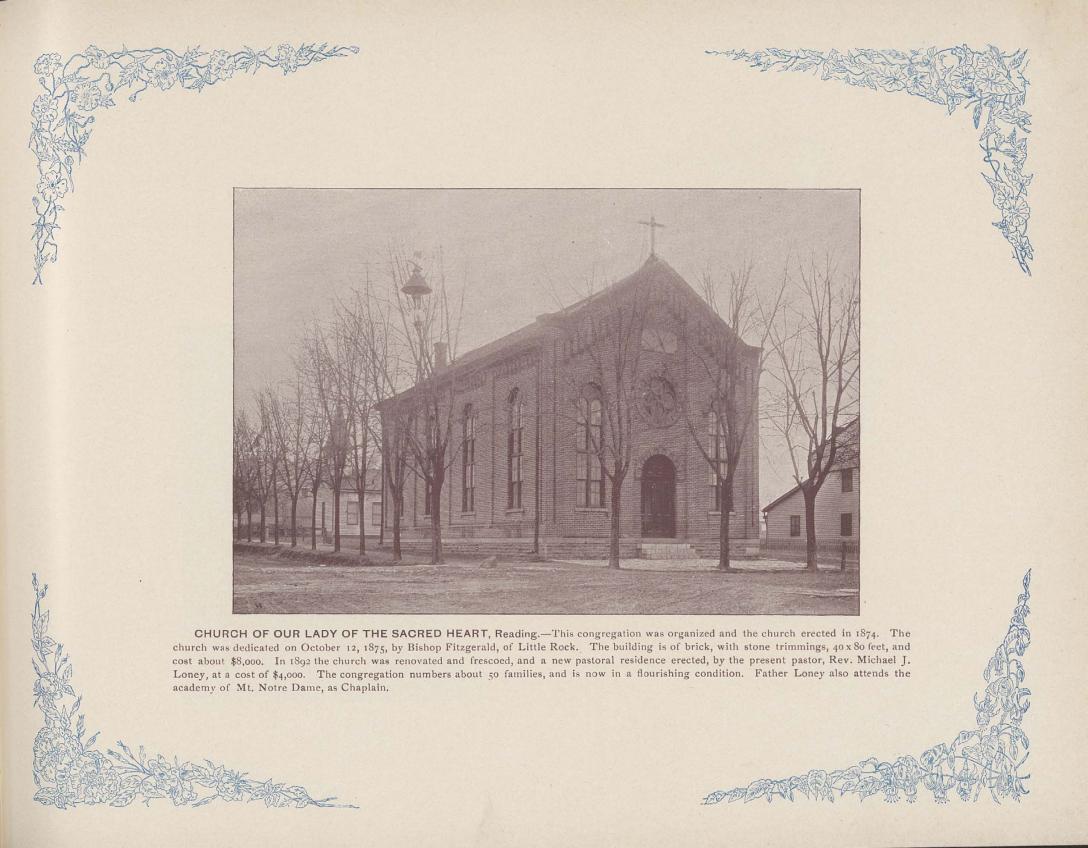


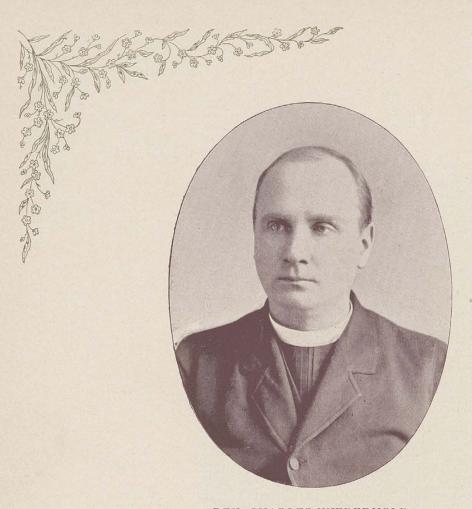




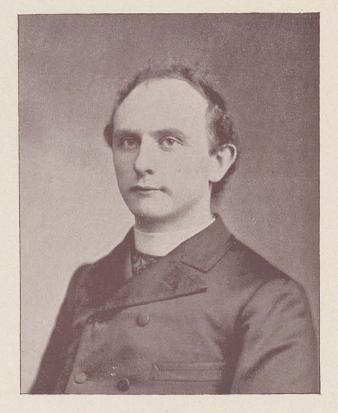




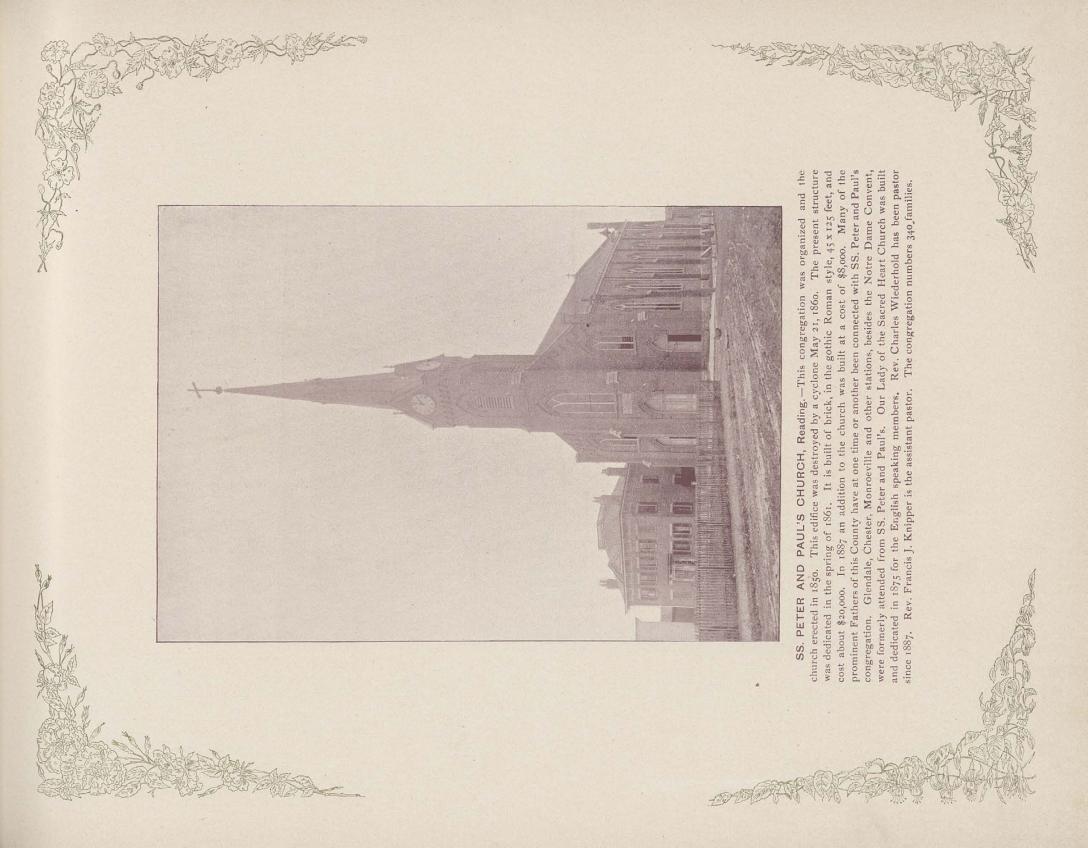




REV. CHARLES WIEDERHOLD, Pastor SS. Peter and Paul's Church.



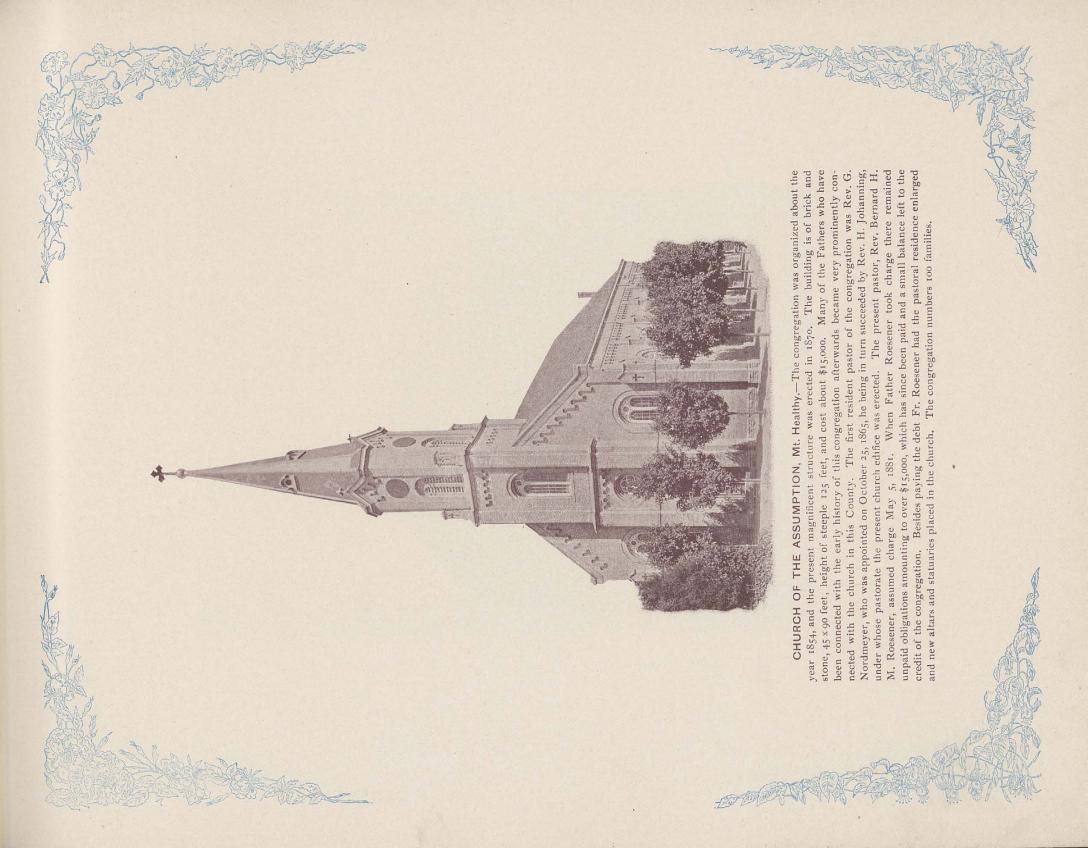
REV. FRANCIS J. KNIPPER, Assistant Pastor SS. Peter and Paul's Church.



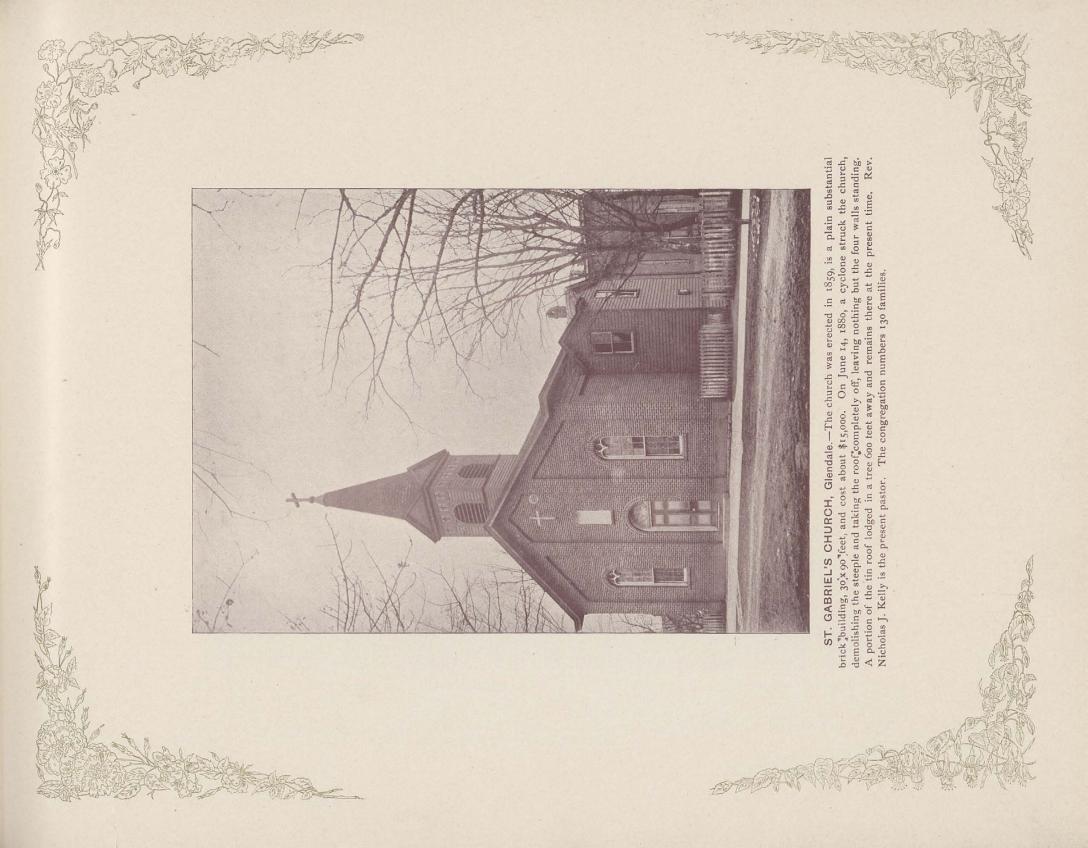




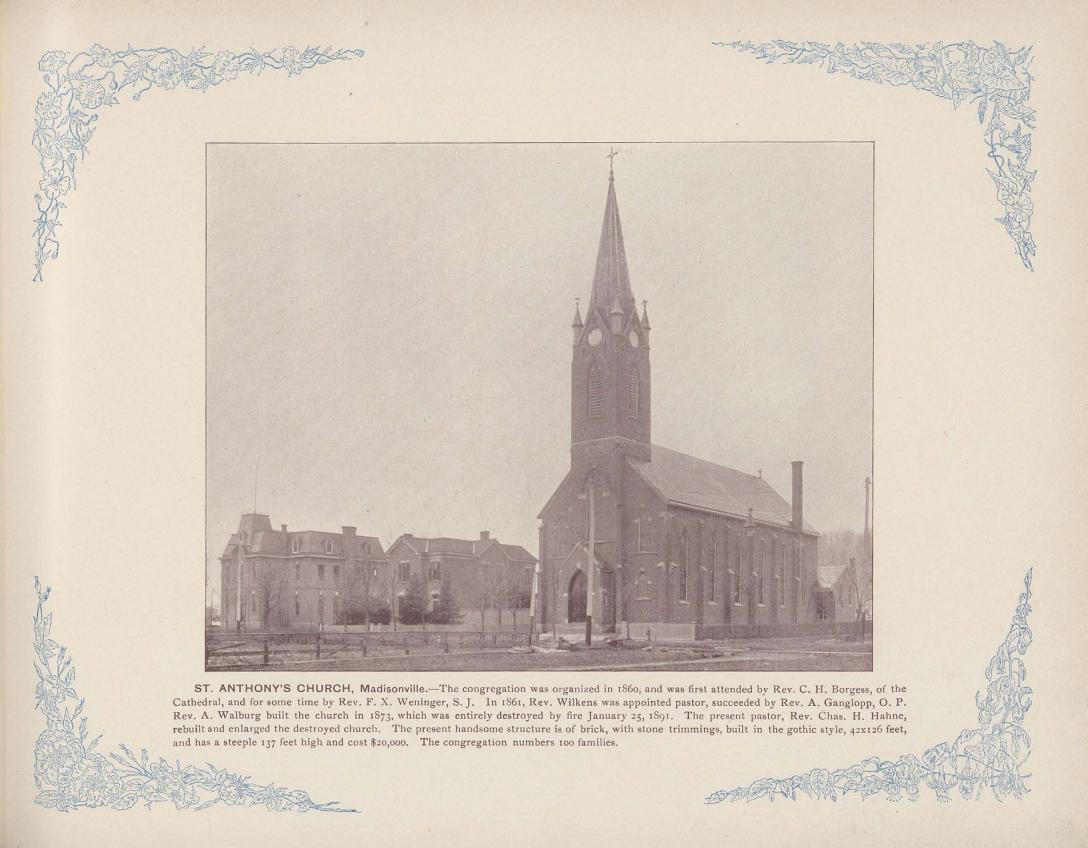








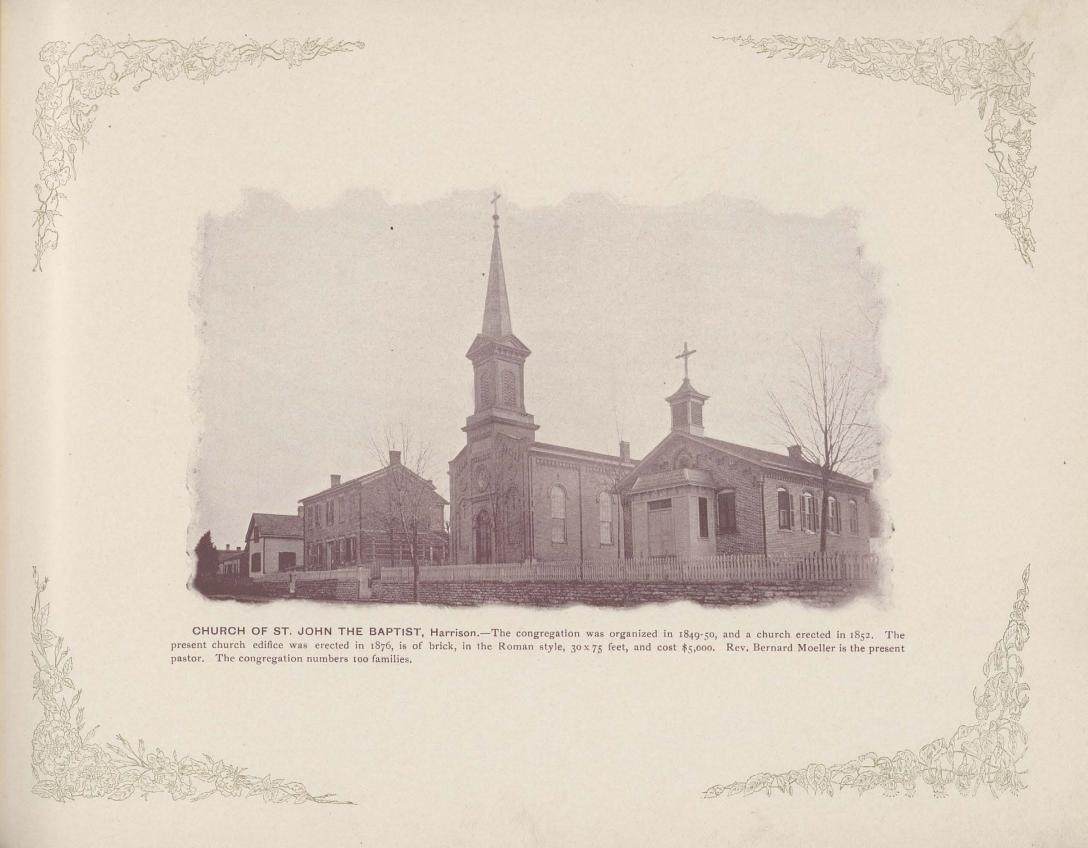


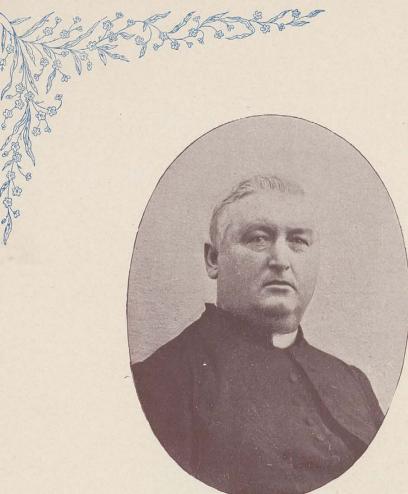


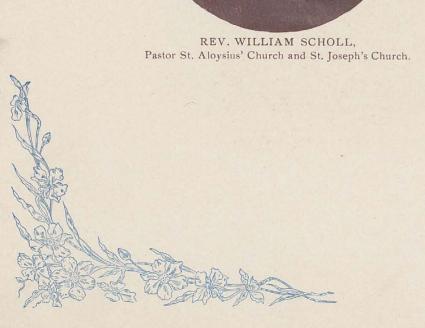


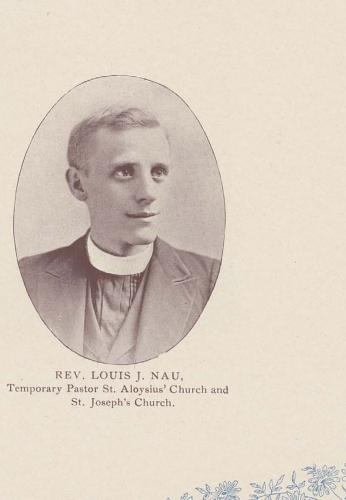


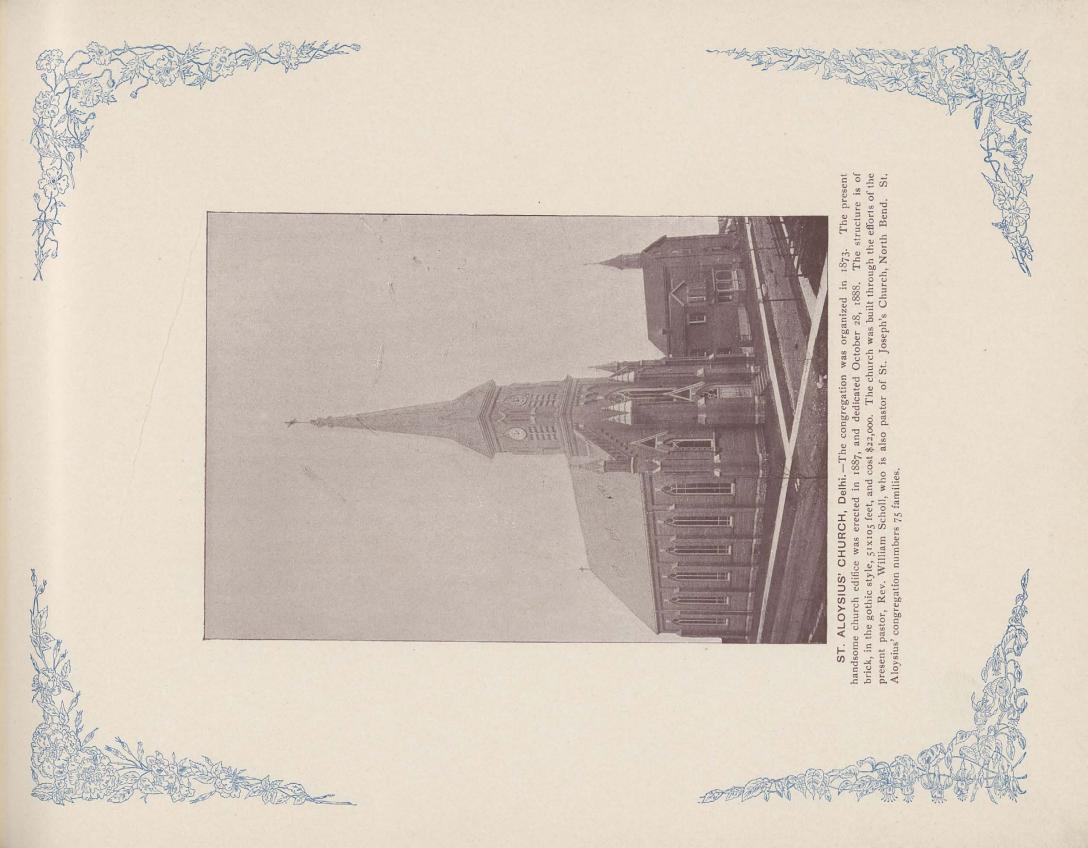
REV. BERNARD MOELLER, Pastor Church of St. John the Baptist.

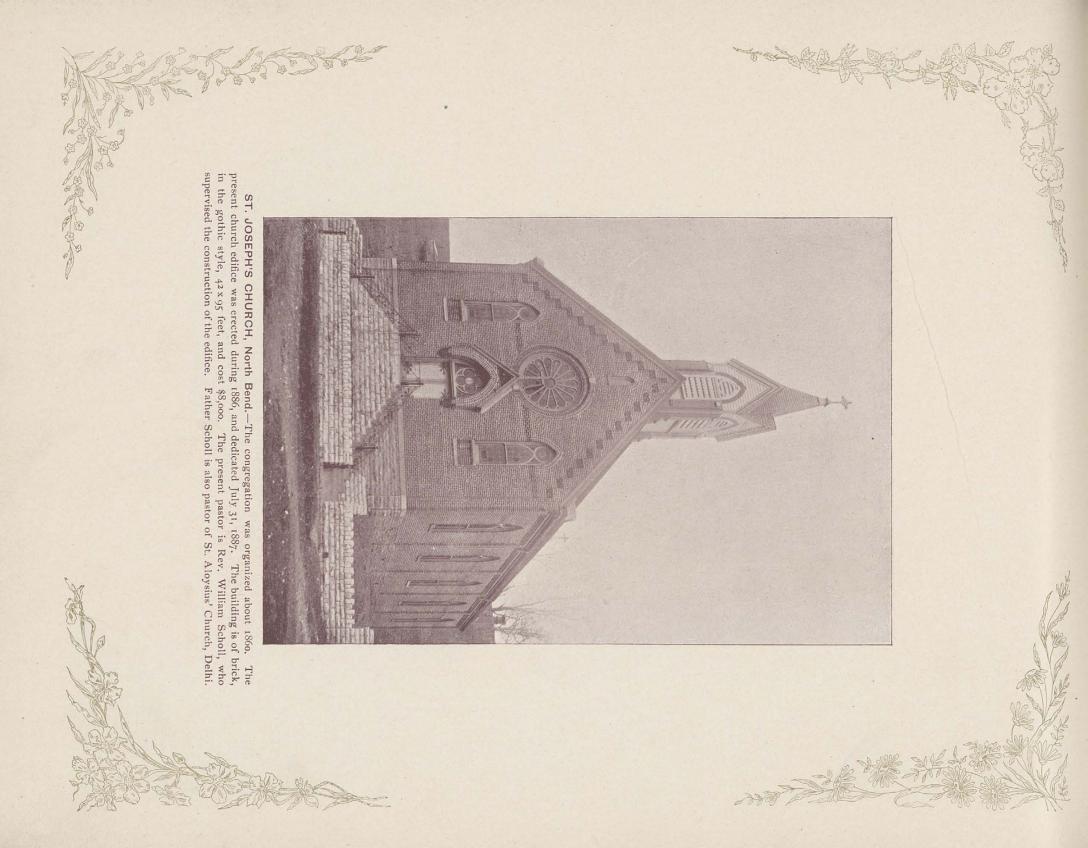


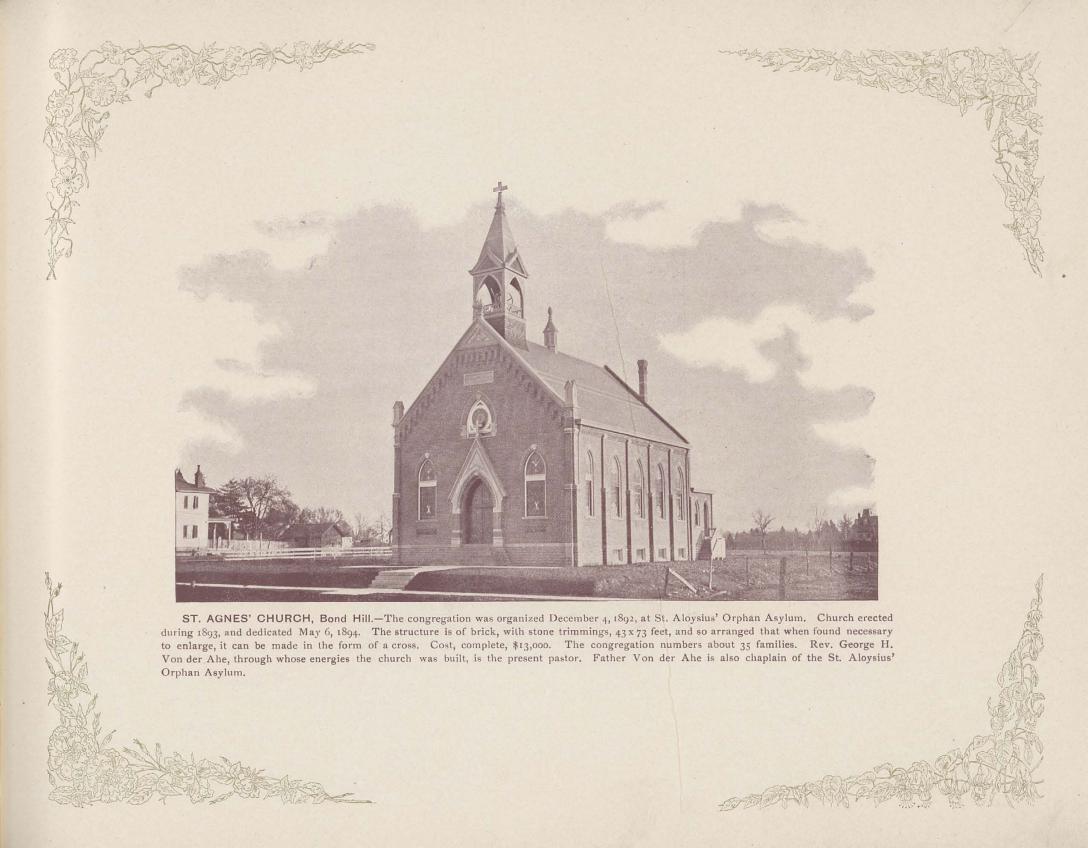




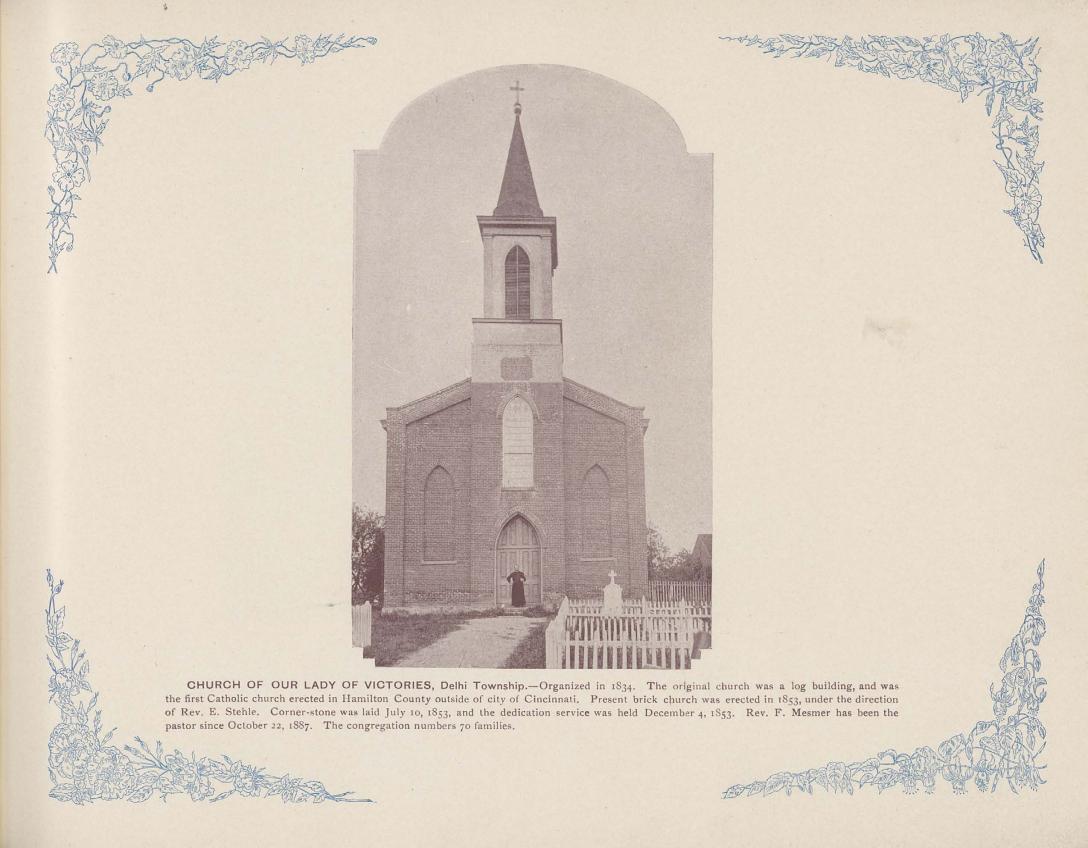


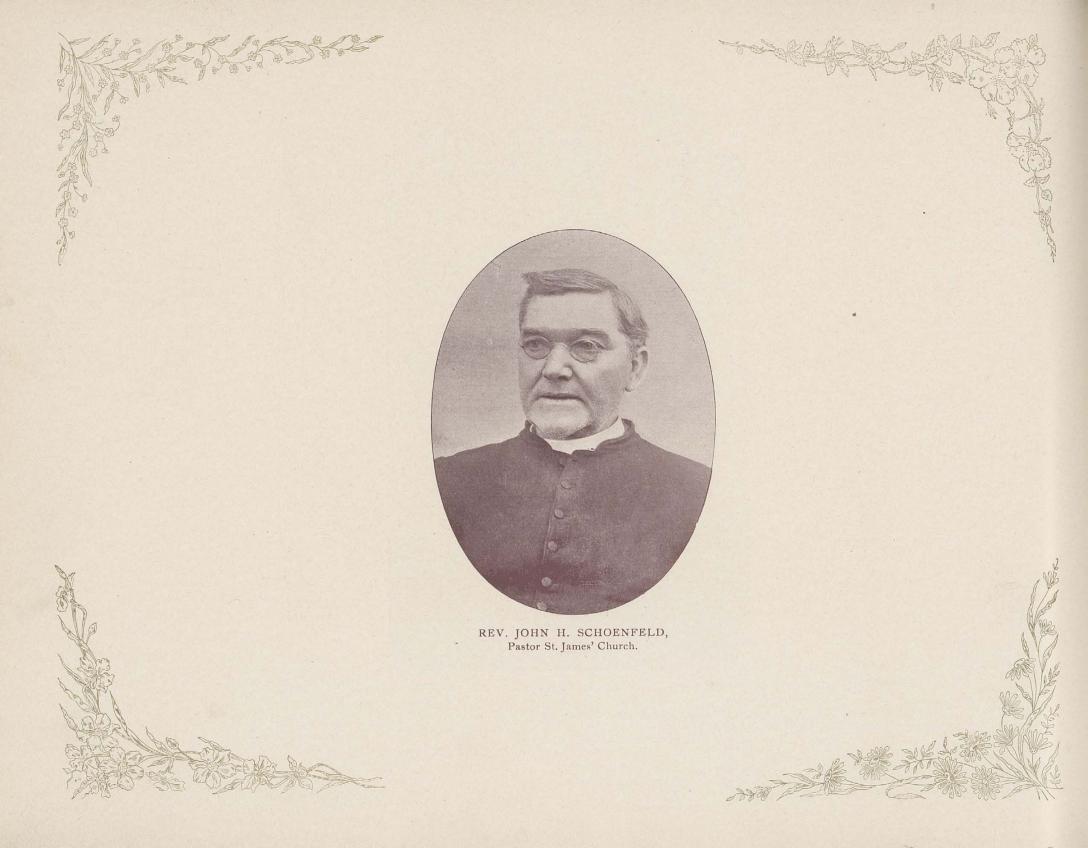


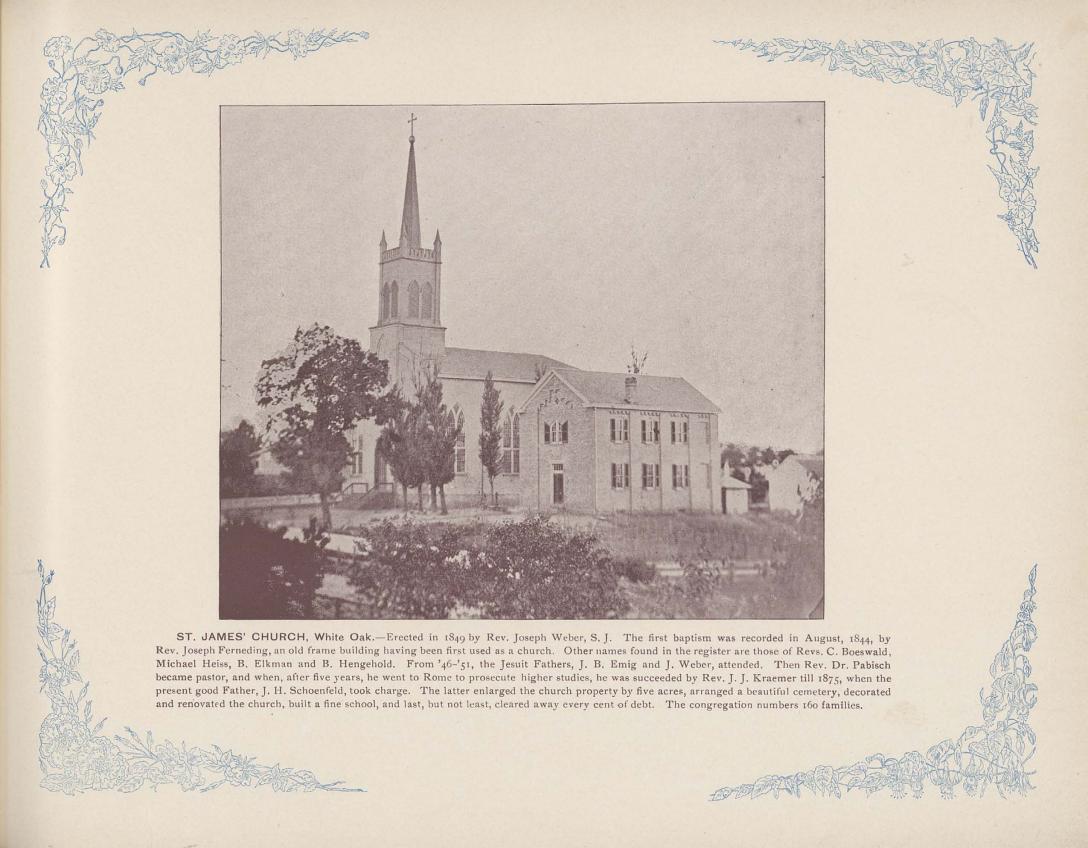


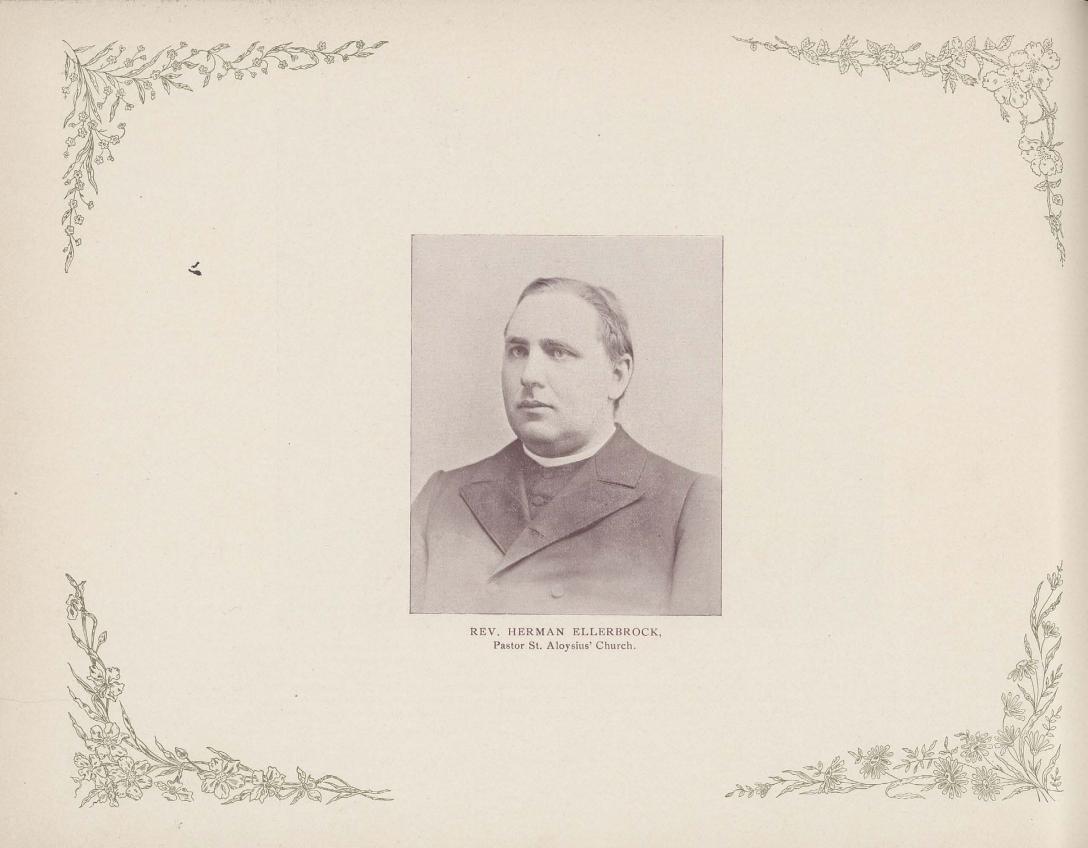


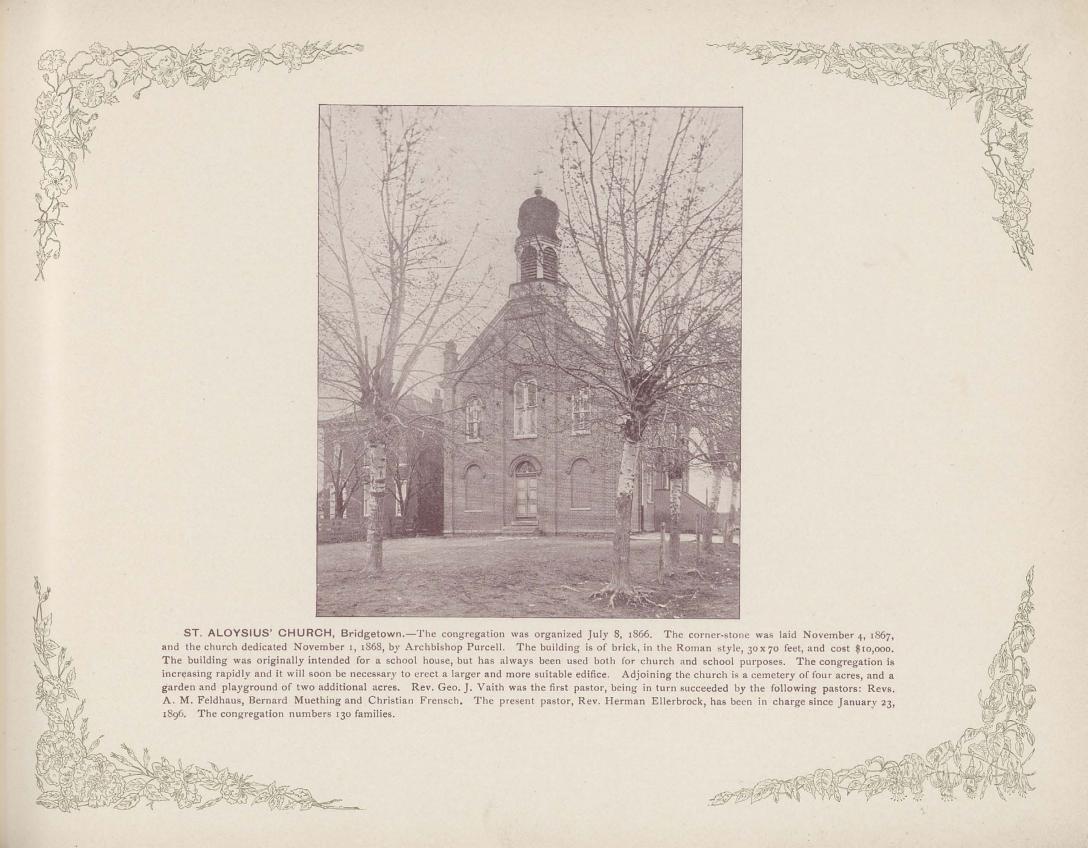




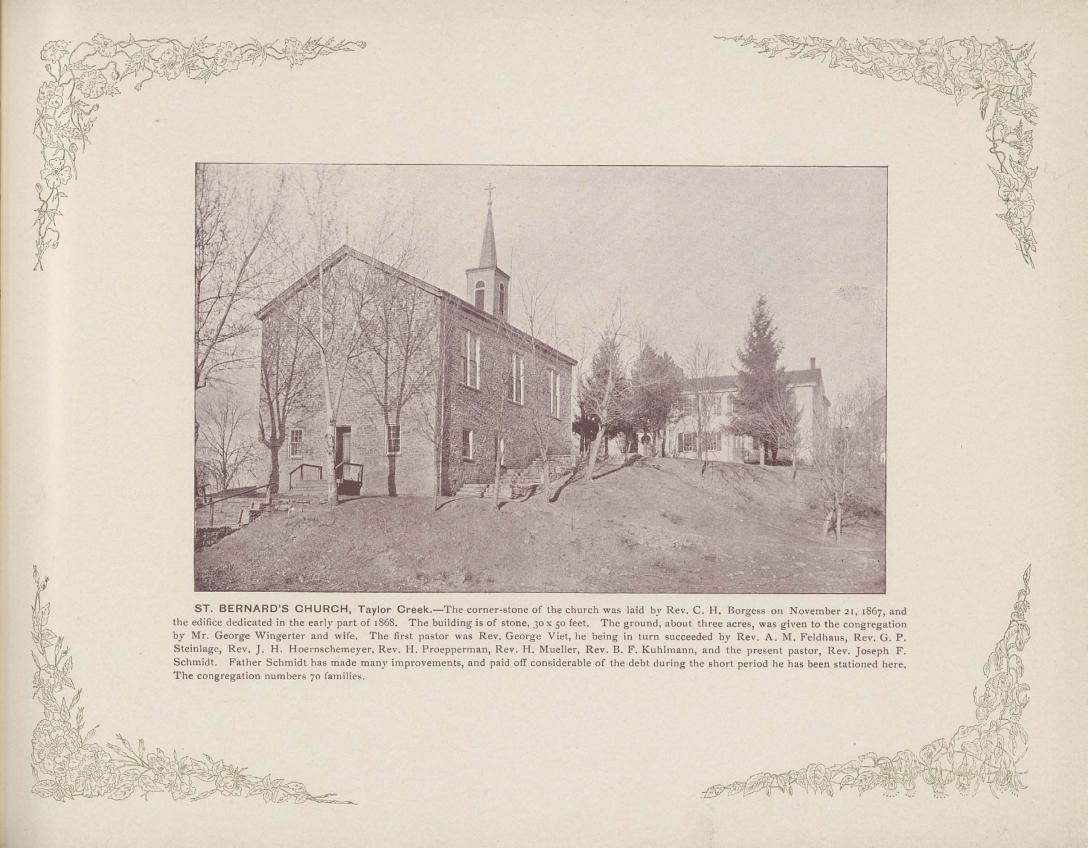




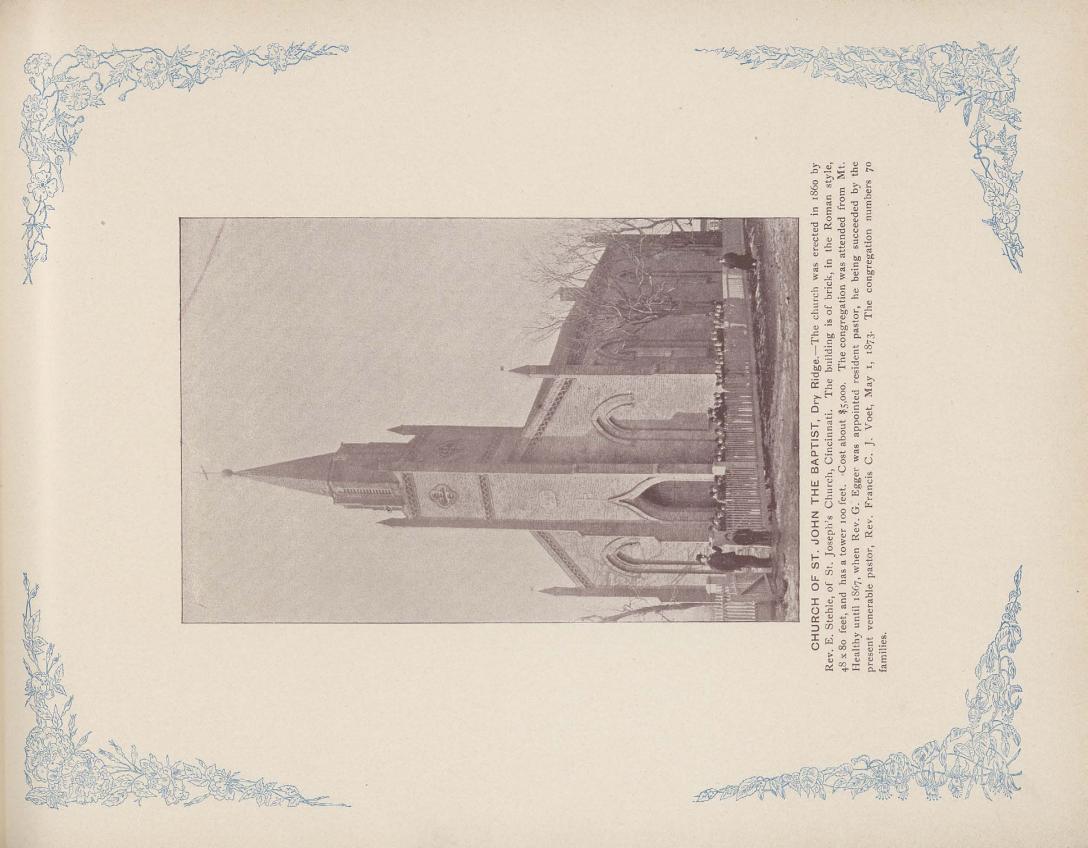


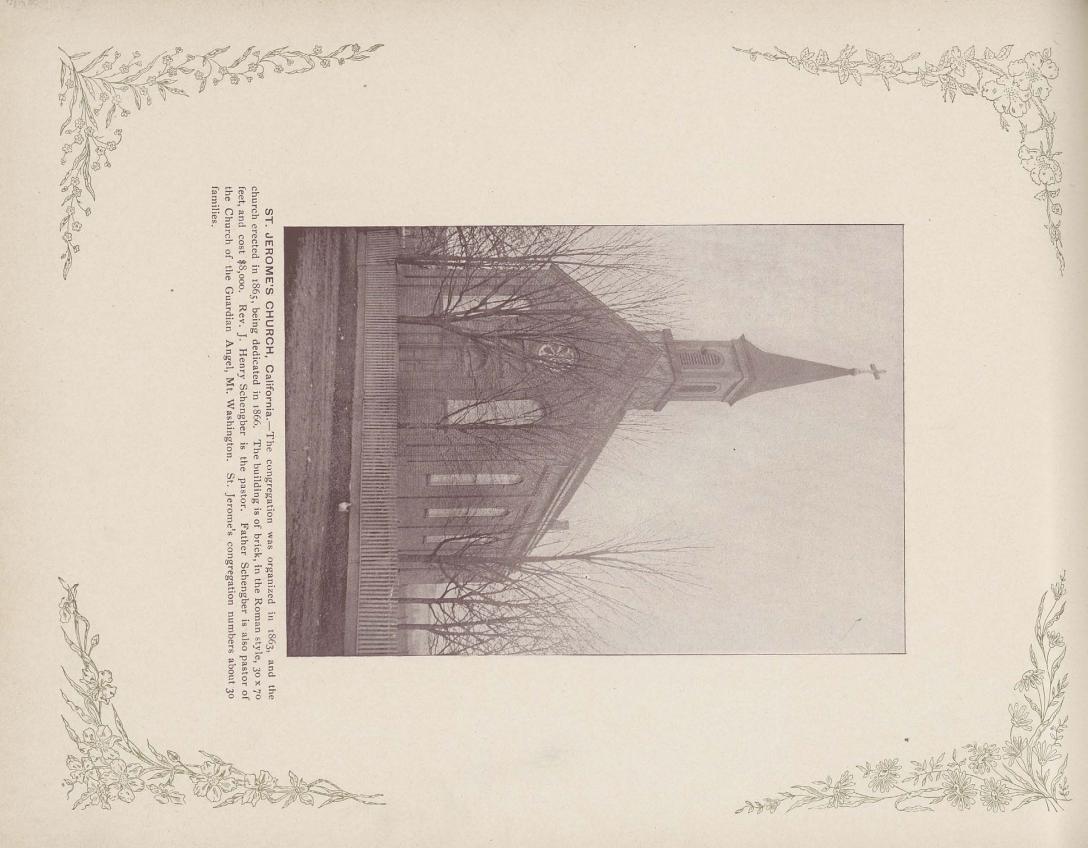


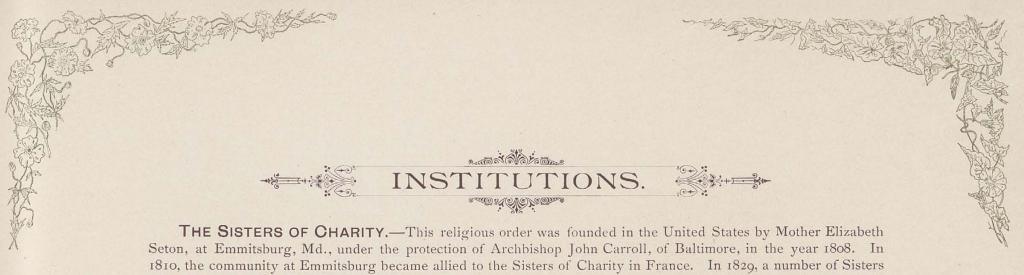






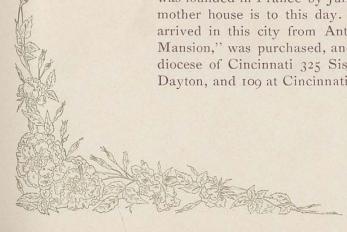






THE SISTERS OF CHARITY.—This religious order was founded in the United States by Mother Elizabeth Seton, at Emmitsburg, Md., under the protection of Archbishop John Carroll, of Baltimore, in the year 1808. In 1810, the community at Emmitsburg became allied to the Sisters of Charity in France. In 1829, a number of Sisters came from Emmitsburg to Cincinnati, and later on became a community, independent from the one in Maryland and France, and called themselves the "Sisters of Charity of Cincinnati." The rules, dress, customs, etc., of the Emmitsburg community were, however, retained. The Sisters renewed their vows before Archbishop Purcell on March 25, 1852. The Sisters of Charity are the pioneer religious order of the diocese, and no order in Cincinnati is more revered and better known. The Sisters conduct five hospitals, two orphan asylums, one infant asylum, three academies and fifty parochial schools, enrolling 13,000 pupils. Mt. St. Joseph, situated eight miles west of Cincinnati, on the Ohio River, is the novitiate and training school of the community, the home for aged and infirm Sisters, and the seat of general government. In the west wing is conducted a boarding school for boys under twelve years of age. Mother M. Blanche is the Superioress of the Cincinnati community.

THE SISTERS OF NOTRE DAME.—Another religious order that has been long and successfully identified with the Catholic history of Cincinnati is that of the good Sisters of Notre Dame. This famous order supplies teachers for nine of the largest city parishes; and for upwards of twenty-five years the Sisters of Notre Dame have devoted themselves to the training of the colored children of St. Ann's Church. They conduct also a private school for deaf mutes, which has a more than local reputation for efficiency. The Notre Dame academies on Sixth street, Court street, East Walnut Hills and at Reading are monuments to the educational zeal and prosperity of this order. From the above, it will be readily inferred that the object of the order is the education of young ladies. The order was founded in France by Julia Billiart, in 1804, and a few years later transferred to Namur, in Belgium, where the mother house is to this day. In 1840, Bishop Purcell succeeded in obtaining eight sisters for Cincinnati. They arrived in this city from Antwerp, November 1, 1840. The property on Sixth street, known as the "Spencer Mansion," was purchased, and a year later an academy and parochial school were opened. There are in the archdiocese of Cincinnati 325 Sisters of Notre Dame, distributed as follows: 62 at Reading, 20 at Hamilton, 34 at Dayton, and 109 at Cincinnati.



THE SISTERS OF THE
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THE SISTERS OF THE GOOD SHEPHERD.—On the 26th day of February, 1857, Mother Mary of St. Joseph David, with a band of Sisters, came from Louisville, Ky., and quietly and unostentatiously began a work which has benefited untold numbers, and saved both city and State thousands of dollars, which would have to be expended on the correction and punishment of the erring females, who found shelter within their asylums. Coming under the gentle influence of religion, and the patient and kindly care of the religious of the Good Shepherd, vicious habits were abandoned, and society received the once despised, now respectable and useful members. Of this, its chief object, we make mention first, and further on will speak of others; but before doing so, we will give a brief history of the origin of this noble Sisterhood.

The order of religious women known as "Good Shepherd" was founded in 1641 by the venerable John Eudes, a missionary priest, who was born at Ri, Lower Normandy, November 14, 1601. Finding that many poor girls, who had been lured from the path of virtue, would return to it could they but retire to some asylum, where, sheltered from temptations they were too weak to resist, they might apply themselves to the study of religion and acquire a knowledge of useful labor, which would enable them to earn an honest living, he resolved to establish such a retreat. The first house was opened at Caen, in 1641, and placed under the direction of some pious lay women; but these, not being bound by any obligations, soon grew weary of their trying task. Then, Father Eudes determined on the institution of a religious order, the members of which were to bind themselves by a solemn vow to devote their lives to the salvation of these poor erring ones. The Bishop of the diocese at once approved of the design, and after a probation of ten years, Rome gave its approval. The brief which raised the new society to the dignity of a religious order was issued by Pope Alexander VII., February 8, 1651.

Father Eudes died August 19, 1680, universally reputed a saint. In 1828, a convent was established in the city of Angers, France, which was destined to be the cradle of the Order of the "Sisters of the Good Shepherd." Houses were rapidly multiplied, and the usefulness of the good Sisters became more widely spread. At present, there are altogether more than two hundred establishments of the Good Shepherd. Four thousand Sisters devote themselves to the care of more than one thousand Magdalens.* Twenty thousand penitent girls and eighteen thousand children are found in their schools and protectorates. Forty-two houses exist in the United States; five of these are in the State of Ohio, three being in and near Cincinnati.

are composed principally of those who, hav more painful to nature than that which the rule that those whose reputation had been shacere their repentance or brilliant their a are the Magdalens.

^{*}Mention has been made of Magdalens. It may be well to explain that they are not a branch of the Order of the Good Shepherd, but depend on it. They are composed principally of those who, having fallen victims to the wickedness of the world, resolved to renounce it forever, and bury themselves in a solitude more painful to nature than that which the holy penitent, their patroness, sought in her cave near the Mediterranean Sea. Father Eudes made it a stringent rule that those whose reputation had been in the least tarnished should never be admitted as members of the Order of the Good Shepherd, no matter how sincere their repentance or brilliant their advantages of birth, education, etc. Centuries of experience have proved the great wisdom of this regulation. Such are the Magdalens.

The Order of the Good Shepherd was introduced into the United States by Bishop B. J. Flaget, in 1842, and the Sisters established at Louisville, Ky., whence, as before stated, they came to Cincinnati. The house assigned them in this city was an old frame house, situated on Bank and Baymiller streets. Many traditions are attached to this house. The one which the Sisters love to cherish is that, while the property of some prominent Catholic of the early days, Holy Mass was offered there, for the first time in Cincinnati. It is said that hospitality was dispensed in its walls to the great Lafayette. In it the Ursulines and Sisters of Charity began their noble works in Cincinnati. The house and grounds, except that portion occupied by St. Augustine's Church, were purchased from the Most Reverend Archbishop Purcell, and a brick house erected, through the exertions of Rev. B. Hengehold, the Chaplain, a devoted friend of the institution. The frame house was given up to the "Penitents." The generous Reuben R.

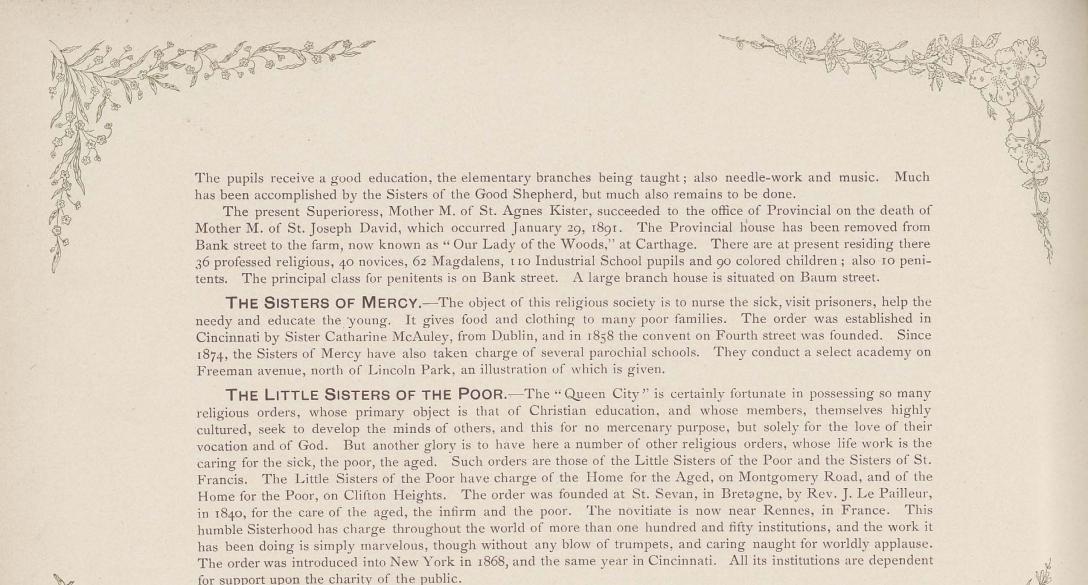
became the residence of the Magdalens. Later on, in this same house, was opened a School of Industry, or Preservation, for children, whose innocence was exposed to danger. When afterwards these children outgrew the dimensions of the historic frame dwelling, at the urgent request of the Most Reverend Archbishop Elder, an Industrial School for colored girls was undertaken, and, like the other works, had its commencement in the same old house, in 1886.

Springer built, at his own expense, a substantial brick house for the "Penitents," and the frame house now

The various departments increased so rapidly that in 1870 Mother Mary of St. Joseph resolved to secure for her young charges the advantages of a country home. Accordingly, at the cost of many sacrifices, a farm was purchased in Hamilton County, near Carthage, and a building begun. School was opened there in September, 1878. Aided by the munificent bequests of Messrs. S. S. Boyle, R. R. Springer, Jas. Walsh and Chas. West, not alone was Mother Mary of St. Joseph enabled to erect a handsome chapel on the city grounds, but also substantial brick buildings on the farm, where the children were soon comfortably established and many more accommodated. The Sisters could not allow the old frame house, endeared to them by so many associations, to revert to secular uses or fall into decay, so it was carefully taken apart and rebuilt on the farm, where it became the home of destitute colored children, by whom it was occupied until they moved into the present fine brick dwelling, constructed for them at "Our Lady of the Woods." A contribution of \$1,000 was given by Mother Mary Catharine Drexel towards the erection of this house, and \$2,000 were received from the Colored Fund through His Eminence, Cardinal Gibbons.

It will be seen from the above that, besides the reformation of the fallen of their sex, the Sisters of the Good Shepherd likewise look after the protection of endangered innocence and conduct industrial schools. All are received who are willing to submit to the rules of the house, no matter what nation or creed they claim. This latter they are not required to alter, but for the better discipline all are expected to assist at the public religious exercises.

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THE SISTERS OF THE POOR OF ST. FRANCIS.—On the corner of Third and Lytle streets is situated the novitiate of the Sisters of the Poor of St. Francis, known throughout the city as St. Clara's Convent. The institution was incorporated by our State Legislature in 1859. The Mother-house of this noble Sisterhood is in Europe, at Aix-la-Chapelle, whence the first sisters came in 1858, at the request of Archbishop Purcell. At St. Clara's Convent the novices receive their education, and from this place, after years of study and prayer, they are sent to the various

Aix-la-Chapelle, whence the fithe novices receive their educations and the second seco

hospitals to exercise their holy vocation in the relief of suffering humanity and for the love of God. This convent is another monument—so numerous in this city—of the pious generosity of that distinguished lady, Mrs. Sarah Peters, who, in July, 1861, presented to the nuns her residence, the present St. Clara's Convent. Mrs. Peters reserved only a few rooms for her own use. In the fall of 1861, two stories were put on the original building, and a pretty chapel, with the entrance on Lytle street, erected. In 1864, the Sisters purchased an additional piece of ground on the west, 65x95 feet, and in the following year completed the convent by another structure. The buildings are plain, but solid. The interior of the chapel is awe-inspiring, and contains many treasures. A superb reliquiary from Rome and a grand Pieta from Munich, the latter so much admired at the Paris Exposition in 1867, are both gifts of Mrs. Peters. The gothic altar was paid for by that great Catholic philanthropist, Reuben R. Springer. Mrs. Peters died February 6, 1877, but her name, as well as that of Mr. Springer, will ever be held in grateful memory as the most honored and conspicuous in the history of Cincinnati.

The novitiate of the Sisters of St. Francis will, ere long, be transferred to Hartwell, Hamilton County, where

The novitiate of the Sisters of St. Francis will, ere long, be transferred to Hartwell, Hamilton County, where the new building is almost completed, a good picture of which is given in this album. Besides the above-mentioned institutions, the Sisters of the Poor of St. Francis also conduct the St. Mary's (Betts street) Hospital and the St. Francis' (Incurables') Hospital, Fairmount. Both of these institutions are unsectarian in their work. Every nationality and creed find a welcome to their charity.

THE LADIES OF THE SACRED HEART, Olifton.—This order was founded in France in 1800, and has for its object the thorough education of young ladies. In Cincinnati, the first convent was established in 1869. The magnificent buildings of limestone were erected in 1882, 1887 and 1893. The chapel was dedicated by Archbishop Elder, March 19, 1889. The Ladies of the Sacred Heart rank foremost as educators, and the magnificent academy in Clifton, Cincinnati's most charming suburb, is the alma mater of some of the most distinguished women in America. Mother Mary Garvey is the local Superioress There are at the Clifton convent sixty pupils, twenty-five choir religious, thirteen lay sisters and in the free school fifteen pupils.

THE PASSIONIST FATHERS, on Mount Adams.—Probably no portion of Cincinnati, excepting the location of St. Francis' and St. Xavier's Churches, possesses so much historical interest as the hill in the eastern part of the city, known formerly as Mount Ida, but now familiar to all as Mt. Adams. Owing to the important chapter of history connected therewith, we have deemed it proper to allot to it an extra amount of space. To give a retrospective sketch of the history of that hill, we must go back some fifty years to begin our narrative. The present monastery of the Passionist Fathers was formerly the Cincinnati Observatory—a creation of the astronomer, Ormsby McK. Mitchell.

He secured a subscription of \$7,5
Mr. Mitchell sailed for Europe on Ju
Frauenhofer, of Munich, for the mount

He secured a subscription of \$7,500, in three hundred shares of twenty-five dollars each, for an observatory. Mr. Mitchell sailed for Europe on June 16, 1842, and closed a contract with Mertz, successor of the celebrated Frauenhofer, of Munich, for the mounting of a fine glass, at a cost of \$10,000. On his return to Cincinnati, Mr. Nicholas Longworth gave the society permission to select any four acres out of his property on Mt. Adams, to be held for the uses of the observatory.

On the 9th of November, 1843, the corner-stone of the observatory was laid by John Quincy Adams, elected President of the United States in 1825. On this occasion he delivered an address, which was remarkable for the characteristic bigotry of those days. John Quincy Adams was a Congregationalist, brought up in the old church system of Massachusetts, and anything Catholic was hateful to him, for no other reason than the prejudice instilled into him with his religious training. On the occasion of his address at the laying of the corner-stone of the observatory, he is said to have remarked that the observatory should be a "beacon of true science that should never be obscured by the dark shadows of superstition and intolerance, symbolized by the popish cross," and expressed the hope that the cross would never be seen on those heights. How his hopes were fulfilled, let history tell.

Professor Mitchell conducted the observatory until the breaking out of the Civil War, when he left for the military service, and died in the army. After the war, the Astronomical Society gave the observatory to the city. But the summit of Mt. Adams by this time had become unsuitable for the purposes of an observatory, and hence it was resolved to move it farther away from the city. One of the conditions, however, of the grant of Nicholas Longworth was that, if the property should be abandoned for scientific purposes, it should revert to the donor or his heirs. Hence, the latter now came in possession.

About this time, several Passionist Fathers were in charge of the Church of the Immaculate Conception, on Mt. Adams. Already in 1860, the Passionist Order conferred with Archbishop Purcell about the foundation of a retreat in Ohio. They were directed to Chillicothe, but found that city unsuitable. The idea of erecting a monastery of the Passionist Order was for the time abandoned. But in the year 1869, Mrs. Sarah Peters, of Cincinnati, interested herself in obtaining the Passionists for Cincinnati. This worthy lady addressed a petition to the Provincial Chapter, then being held in Hoboken, New Jersey, asking the Fathers, if possible, to endeavor to establish one of their houses in the archdiocese of Cincinnati. After maturely considering the matter, the Fathers came to the conclusion that it was then impossible, as their new retreat in Baltimore was scarcely completed. The kind solicitude of this lady for the Passionists was appreciated, and the Fathers informed her that Cincinnati should have the preference in the next foundation of one of their retreats.

Finally, in 1870, arrangements were made to give the Passionist Fathers permanent charge of the "Immaculata."

foundation of one of their retre Finally, in 1870, arrangement In May, 1871, the Archbishop himself personally conducted the newly-appointed Superior, Rev. Guido Matassi, to take possession of the church and pastoral residence. A small community took up their abode at the pastoral residence, where they began the regular observance of their rules. The observatory and property was offered for sale at this time, and Father Guido began negotiations to purchase it. But the sum demanded seemed exorbitant. The city now took the property, with the understanding that the money accruing from the lease or sale be utilized for the new observatory.

In February, 1872, the Passionist Fathers leased this property from the city of Cincinnati for ninety-nine years, with the privilege of purchasing it at discretion for the sum of \$50,000. A yearly ground-rent of \$3,000 was to be paid to the city of Cincinnati, in equal installments of \$750. Thus, the Passionist Order came into possession of the old observatory and four acres of ground attached. The observatory was in a delapidated condition, but having examined it carefully, Father Guido found it capable, however, of sustaining another story. The basement and the two stories of the old observatory were left untouched, and a third story, with a mansard roof and a small belfry,

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The dedication took place on June 22, 1873. Archbishop Purcell preached a most wonderful sermon on the "Triumph of the Cross." Father Nussbaum, S. J., spoke in German.

In the summer of 1874, the year following, a small chapel was added to the south side of the church, now replaced by the handsome new structure. Herein was contained a handsome new altar, underneath which was exposed the body of St. Constance, a martyr. The holy relics are enclosed in a copper case beneath the waxen figure representing the martyr. On the altar is a reliquiary containing as many as two hundred relics of different saints. We must dwell on this subject a little longer to make our sketch complete. The solemn translation of the relics of St. Constance, or Constantus, took place on September 12, 1875. The seals on the box containing said relics were broken on two occasions and the sacred remains were transferred to a new copper case. This was hermetically sealed by the Right Rev. Edward Fitzgerald, Bishop of Little Rock, using the seal of the Archbishop of Cincinnati. The Archbishop came to venerate the remains of the saint in the course of the afternoon. These precious relics

were originally deposited in the catacombs of St. Pontianus at Rome in the third century. They were subsequently placed in the cathedral of Perugia. At the request of Pope Pius IX., they were given to Mrs. Sarah Peters for the Passionist Monastery Church of Holy Cross, Mt. Adams. Mrs. Peters obtained these from Cardinal Joachim Pecci, now Leo XIII. But she died on February 6, 1877, and did not live to see Cardinal Pecci, her kind benefactor, elevated to the pontificate. This treasure is all the more appreciated as coming from one of the churches of the diocese of which Pope Leo XIII. was archbishop before his elevation to the papacy. We must not forget to mention another precious treasure possessed by Holy Cross Church. It is the large crucifix carved out of cedar of Lebanon, erected in a side chapel known as "The Calvary." This crucifix is most exquisitely carved. It is very powerful in expression. Every lineament of the face and every muscle of the body, from head to foot, speaks of agony borne with a spirit of resignation and divine fortitude. The date of its construction is conjectured to be about the year of Christ 475 or 480. Archbishop Purcell, in an address, mentioned that it was sent away from the East to escape the iconoclasts. It is one of the valuable gifts of a generous benefactor of the Passionists, the Rev. Canon Bertinelli, of Rome. On the side altar there is a rare painting, which is considered to be a fine work of art. It is a picture of the Blessed Virgin with the Divine Child in her arms. This painting is a copy of the celebrated painting of St. Mary Major's, Rome, which is said to have been painted by St. Luke. It is certainly one of the oldest paintings of the Blessed Virgin in existence. For years this picture was not allowed to be copied. But in the time of St. Francis Borgia, third General of the Society of Jesus, permission was obtained from the Pope to have copies taken. One is preserved in the chapel of St. Stanislaus, at St. Andrea del Quirinal, in Rome. The one in possession of Holy Cross Church is said, by tradition, to be another. It is so black with age that it can with difficulty be discerned. During the past years, when the population of the city sought homes upon the hills, Mt. Adams received an addition in the number of its residents. The old frame church became too small to accommodate all, and in the year 1804 the structure was torn down and on its site erected the beautiful structure now adorning the hill and forming

During the past years, when the population of the city sought homes upon the hills, Mt. Adams received an addition in the number of its residents. The old frame church became too small to accommodate all, and in the year 1894 the structure was torn down and on its site erected the beautiful structure now adorning the hill and forming its finest edifice. The cross placed on the top of the campanile forms a conspicuous object for miles. The new church was dedicated by Archbishop Elder, August 25, 1895. The scholarly and eloquent Bishop Watterson, of Columbus, preached. Noting the lofty height of their abode, and knowing how high their lives have placed them above the world, he likened the Passionist Fathers to the watchmen, who, we are told, were set by David above Jerusalem to guard it against the enemy, and congratulated the city of Cincinnati that in His watchfulness the great King of David had given to it sentinels so faithful, so vigilant, so true, as the sons of St. Paul of the Cross.

Jerusalem to guard it against King of David had given to it

THE ST. JOSEPH'S ORPHAN ASYLUM.—This institution, located at Cumminsville, is the diocesan orphanage and was founded in 1852. The building was occupied June 1, 1854, having been completed at a cost of \$50,000. St. Joseph's Asylum takes care of the diocesan orphans and of neglected children, between the ages of four and fifteen years. The children are given an education and prepared to make a respectable living in after life. At present there are here 360 children. Twenty-four Sisters of Charity have charge of the institution. The chaplaincy is attended to by the clergy of St. Boniface's Church, near by. The orphanage is supported by annual collections in the English-speaking churches and from the proceeds of a grand family festival which is held each year on the 4th of July. The management is in charge of the St. Joseph's Orphan Association, which was re-organized a few months ago. The late Reuben R. Springer was a most generous friend of this worthy institution. THE SACRED HEART HOME FOR WORKING GIRLS .- To fill a long felt want in the great city of Cincinnati, Miss Margaret McCabe was inspired to found a Home for the Working Girls which, from a very humble beginning, has grown into large proportions, and is now a fixed institution and one of the most useful in the city.

The good results of the Working Girls' Home have been recognized by the people, to whose philanthropy and generosity is due the present flourishing condition of the institution.

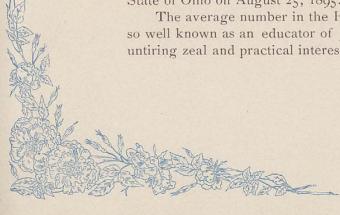
With the approbation of the Most Rev. Wm. H. Elder, D.D., the Home was founded on the 16th of June, 1882, and for eleven years was managed and controlled by Miss McCabe, assisted by a number of devoted Catholic ladies.

It was transferred to the Sisters of St. Joseph in June, 1892, under whose management it is doing a laudable work in furnishing a safe, comfortable, and hospitable home for the working girls of the city of Cincinnati.

THE BOYS' HOME.—The hardships and privations endured by the poor little newsboys of this city, especially during the cold winter days and nights of the year 1885, stirred the generous heart of the Rev. John N. Poland, S. J., and in a substantial manner he started, with the approval of His Grace Most Rev. Archbishop Elder, the good work of providing a comfortable home for these poor unsheltered children.

He found a cheerful and willing assistant in Miss M. McCabe, who entered on the good work with a whole heart and willing hands. On December 3, 1885, a beginning was made, small at first, but it grew into such proportions that it was deemed advisable to increase its sphere of usefulness and it was incorporated under the laws of the State of Ohio on August 25, 1895.

The average number in the Home is thirty boys; all at trades or at school. Rev. Father F. P. Nussbaum, S. J., so well known as an educator of youth, has been Spiritual Director of the boys for the last seven years. To his untiring zeal and practical interest in these friendless lads is due the great good accomplished. The history of this



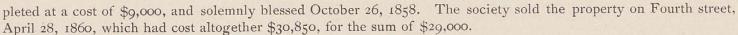
institution, which is now one of the most popular and useful in the city, is replete with interest. When it is known that the Boys' Home has saved more than one thousand boys from the streets, provided them with employment, and made nearly all of them good members of society within ten years, it may be conjectured what a career of usefulness is in store for it. MOUNT ST. MARY'S OF THE WEST.—This is the theological seminary of the archdiocese. It is most beautifully situated on Warsaw and Grand avenues, Price Hill, overlooking the city below. Its aim is the education and training of young gentlemen for the holy priesthood. The institution was founded in 1848, closed in 1879, and re-opened in 1887. Before '79 Mt. St. Mary's was also a classical college, but since '87, the course is strictly philosophical and theological, with a splendid plan of six years' studies. Hence, only such are admitted as have already completed a college course. The average number of students is 100, representing all parts of the country. The large library contains many literary treasures and ancient curiosities, among them being of special interest and value a bible in the Low-German dialect, printed in 1480, one in High-German of 1483; also a "biblia polyglotta" in ten volumes; sixty volumes of the Bollandists' "Acta Sanctorum"; six volumes of the "Catacombs of Rome," printed by the French Government and bought for \$300.00 a volume; the sermons of St. Peter Damian in manuscript of the fourteenth century, and numerous other famous works in Latin, French, German and English. Mt. St. Mary's is the honored "alma mater" of the majority of the Cincinnati priests, and many bishops and

Mt. St. Mary's is the honored "alma mater" of the majority of the Cincinnati priests, and many bishops and priests throughout the United States. To widen its accommodations, a spacious new building was erected and dedicated March 7, 1895.

ST. GREGORY'S PREPARATORY SEMINARY.—This institution was founded in 1890, and has for its object the classical education of virtuous and talented youths, who feel a vocation for the sacred priesthood, preparing them for the higher studies at the theological seminary. While the college was in course of erection, the first class of students received instruction at Trinity Hall, west Fifth street, from Rev. Dr. Engbers. The edifice was occupied on the 8th of September, 1891.

The institution is situated at Cedar Point P. O., Hamilton Co., O., a station on the Cincinnati, Georgetown & Portsmouth R. R., which makes connection with the Little Miami branch of the Pennsylvania R. R., at Columbia Station. Connections at Columbia can also be made by means of of the East End Electric cars, from the Post Office building in Cincinnati, within thirty-five minutes. The Seminary is within five minutes' walk from the railroad station. The Seminary is on one of the high hills around Cincinnati, 300 feet above the Ohio River, far removed from the noise and distraction of city life and near enough for the enjoyment of its rational advantages. The location affords

a fine view of the surrounding country for several miles. It is noteworthy for its pure air and general salubrity, and can well compare with that of any other institution for natural and artistict beauties. The grounds embrace eightyseven acres and are divided into lawns, groves, gardens, orchards, original forests, play-grounds, etc. The central building, erected in 1890 and 1891, was enlarged by a part of the northern wing in 1892. A large gymnasium was built in 1893. The southern wing of the Seminary was completed last year securing a large dormitory, study hall, play-room, laboratory, etc., etc. A hand-ball alley and newly-arranged base-ball grounds, furnish room for athletic sports and out-door exercises. The course of studies embraces six years, after which admission can be had into the theological seminary. The tuition, board, washing, etc., per annum cost \$175.00. The average attendance of students is nearly 100. THE ST. ALOYSIUS' ORPHAN ASYLUM, Bond Hill.—An institution, which, like the above-named, has dispensed its practical charity and exerted its wide influence for good for almost sixty years, deserves more than a passing notice. The St. Aloysius' Orphanage is the pride of the German Catholics of Cincinnati. It dates its origin to January 27, 1837, when the St. Aloysius' Orphan Society was organized by Archbishop Henni, then pastor of Holy Trinity Church. At first, the society provided for the orphans by placing them in charge of good Catholic families, but on May 18, 1839, a house, containing nine rooms, was purchased on Sixth street, between John and Central avenue, for \$3,150. It was dedicated on the feast of St. Aloysius, June 21, 1839. "The St. Aloysius' Orphan Society of Cincinnati" was incorporated by an act of the General Assembly of the State of Ohio March 2, 1843. The house on Sixth street becoming too small, it was sold in August, 1844, for \$3,400, and a new house secured on Fourth street, between John and Central avenue, with a stretch of ground 298x52 feet. The consideration was \$10,700. In July, 1844, an additional piece of land was bought for \$2,250, on which a house was built for female orphans, for whom, in July, 1850, a house had been rented on Abigail street. A farm of sixty acres on Reading Road was purchased for the sum of \$9,588 by the society on September 15, 1849, with the view of erecting thereon eventually a permanent orphanage. For alterations and improvements on the Fourth street buildings \$5,125.26 was expended. On October 15, 1851, a conflagration partially destroyed these buildings, and, sad to say, also demanded the lives of three little orphans. On the same day, a committee of twelve was appointed to provide shelter for the homeless children. Many were taken in by kind families, and the others were given a cosy home at No. 355 West Sixth street. The buildings destroyed by fire were reconstructed at a cost of \$6,500, one hundred feet of adjoining property bought for \$2,500, and a handsome edifice erected thereon for \$5,000. In the beginning of 1856, ground was broken for the new asylum on Reading Road. The building was completed at a cost of \$9,000, and s
April 28, 1860, which had cost a
In 1861, the buildings on R.



In 1861, the buildings on Reading Road were completed, with an outlay of \$17,347. On October 30th, of the same year, Vicar-General Joseph Ferneding solemnly dedicated the institution. This worthy priest assumed the spiritual direction of the St. Aloysius' Orphan Asylum, and remained in charge till his happy death, surrounded by his beloved orphans, February 2, 1872. Other priests who officiated as chaplains were, in turn, the Revs. E. Windthorst, A. H. Walburg, Jerome Kilgenstein, O. S. F., and the present zealous and able incumbent, Rev. Father George H. Von der Ahe. The German Sisters of Notre Dame (from Coesfeld in Westphalia) have charge of the domestic departments. In 1869, the buildings had to be enlarged, creating an expenditure of \$19,275. In 1875, other necessary buildings, such as laundry, boiler-house, gas-house, etc., consumed \$20,000; and in 1884, an adjoining piece of land was obtained for \$995.

The orphanage was destroyed by fire October 1, 1891, entailing a loss of \$17,500, covered by insurance. The edifice was at once rebuilt on a finer and larger scale, costing over \$25,000. Thus, it is seen, the amount of moneys expended by this noble society for the support of the orphans is truly extraordinary. The money is obtained by the annual dues of \$3.00 from each member, and from the proceeds of yearly concerts and family feasts. The society has a membership of 2,000. The officers of the society receive no remuneration, but work simply for "sweet charity sake." The St. Aloysius' Orphan Society has taken care of almost 1,400 children, and it enjoys the well-earned reputation of being one of the most solid and successful organizations of the kind in the entire country. All honor to its members!



THE ST. ALOYSIUS' ORPHANS.

CATHOLIC SCHOOLS IN HAMILTON COUNTY.

CONNECTED with most every Catholic church is a parochial school, in which besides the usual course of studies in vogue at public schools, a thorough religious education is imparted by the most competent teachers. It is the proud boast of Cincinnati Catholics that their parochial schools are among the most excellent and successful in the country. The statistical table that appears below, has been prepared with special care and gives a splendid idea of the strength of the Catholic schools of Cincinnati and Hamilton County.

SCHOOL	LOCATION	TEACHERS	Boys	Gir
Cathedral (Springer Institute)	Eighth and Plum streets	Twelve Sisters of Charity	257	2
All Saints'		Five Sisters of Charity	90	1
St. Ann's (colored).		Two Sisters of Notre Dame, one Lay teacher	30	1
St. Anthony's		Four Sisters of Notre Dame, four Brothers of Mary	252	2'
Atonement		Sisters of Mercy (from Mother-House).	35	1
St. Augustine's		Four Brothers of Mary, five Sisters of Notre Dame	369	3
St. Bonaventura's		Eight Sisters of St. Francis'	242	2
St. Boniface's		Five Sisters of Charity	204	2
St. Edward's		Six Sisters of Mercy	155	1
		Five Franciscan Brothers, twelve Sisters of St. Francis'	447	4
St. Francis of Assisi		Eight Sisters of Charity.	120	1
		Sixteen Sisters of Charity	660	100000
St. Xavier's		Fifteen Sisters of Notre Dame	000	6
	East Sixth street	Two Sisters of Charity.	75	
	Branch School No. 1, Gilbert Avenue	Two Sisters of Charity	60	
a. a	Branch School No. 2, Milton street	Two Sisters of Charity	254	2
St. George's	Corryville	Two Lay teachers, six Sisters of Notice Dames	182	1
St. Henry's		Two Lay teachers, two Sisters of Notre Dame	51	1
Holy Angels		Four Lay teachers	86	
Holy Cross		Three Sisters of Charity	68	
Holy Family		Three Sisters of Charity		1
Holy Trinity	West Fifth street	Three Brothers of Holy Cross, three Sisters of Notre Dame	170	1
Immaculate Conception	Mt. Adams	Six Sisters of Charity	125	
St. John the Baptist	Green and Bremen	Five Franciscan Brothers, seven Sisters of Notre Dame	400	5
St. Joseph's	Linn and Laurel	Five Brothers of Mary, five Sisters of Notre Dame	440	4
St. Lawrence's	Price Hill	Six Sisters of Charity	232	2
St. Leo's		Three Sisters of St. Francis'	61	
St. Ludwig's.	Eighth and Walnut	Five Sisters of St. Francis'	50	
St. Marv's		Five Brothers of Mary, four Sisters of Notre Dame	270	2
St. Michael's	21st Ward	Ten Sisters of St. Francis',	250	2
St. Patrick's		Nine Sisters of Mercy	197	2
St. Patrick's		Three Sisters of Charity.	60	
St. Paul's		Three Sisters of Charity, five of Notre Dame, two Lay teachers	394	4
St. Philumena's		Three Sisters of Notre Dame, one Lay teacher	104	1
St. Rosa of Lima		Four Sisters of Precious Blood.	75	
Sacred Heart of Jesus		Sisters of St. Francis'	205	2
St. Stephen's		Two Sisters of Providence	22	1 3
St. Elizabeth's		Six Sisters of Charity	95	1
Our Lady of Perpetual Help		Four Sisters of St. Francis!	102	
St. Clement's		One Franciscan Brother, four Sisters of St. Francis'	140	1
	Wyoming	Two Sisters of Notre Dame	16	
St. James' St. James'		Two Lay teachers	53	115
		One Lay teacher.	24	
St. John the Baptist.		Two Lay teachers, three Sisters of Notre Dame	171	1
SS. Peter and Paul		Three Sisters of Providence	50	1
Assumption	Madisonville	Two Sisters of Charity	45	
St. Anthony's		Two Sisters of Charity	40	1 3
St. John's.	Harrison	Five Sisters of Charity	64	
St. Gabriel's		Three Sisters of Providence	50	100
St. Aloysius'	Elmwood Place.		24	
St. John's	Dry Ridge (Bevis P. O.).	One Lay teacher	46	1
St. Aloysius'		Four Sisters of St. Francis' Three Sisters of St. Francis'		
Our Lady of Victories	Delhi Township	Three Sisters of St. Francis'	35	
St. Charles Borromeo's	Carthage.	Five Sisters of St. Francis'	76	
St. Aloysius'	Bridgetown	Two Lay teachers	41	-
St. Agnes'	Bond Hill.	Sisters of Notre Dame (Cleveland, Ohio)	16	
St. Bernard's	Taylor's Creek	One Lay teacher	32	
				-
		Totals	7812	8

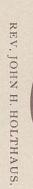


Most Rev. Wm. Henry Elder, D.D. Very Rev. John B. Marray. Very Rev. Ferdinand Brossart, V.-G. Rev. Bernard Feeney. Rt. Rev. Camillus P. Maes, D.D.

The above picture was taken at Mt. St. Mary's Seminary on the occasion of the jubilee celebration in honor of Archbishop Elder, on the feast of the Seven Dolors, March 27, 1896, that feast having been the fiftieth anniversary of His Grace's first Mass.



REV. MATTHEW P. O'BRIEN.

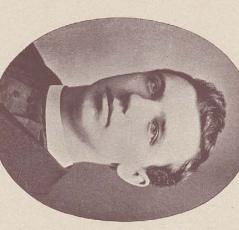


REV. ALBERT E. DRUFNER.



REV. JOHN P. DOWNEY.





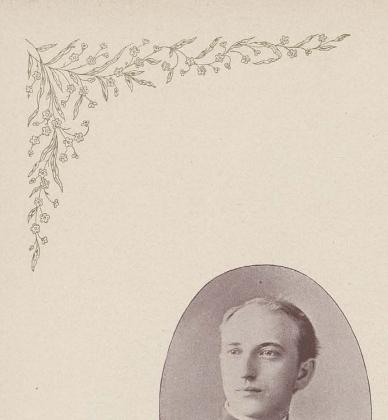


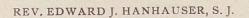
REV. AUGUSTINE C. ADELMANN.



REV. FLORENCE J. BRÜGGE.









REV. ALEXANDER J. BURROWES, S. J., President St. Xavier's College.



REV. MICHAEL A. OWENS, S. J., Vice-President St. Xavier's College.

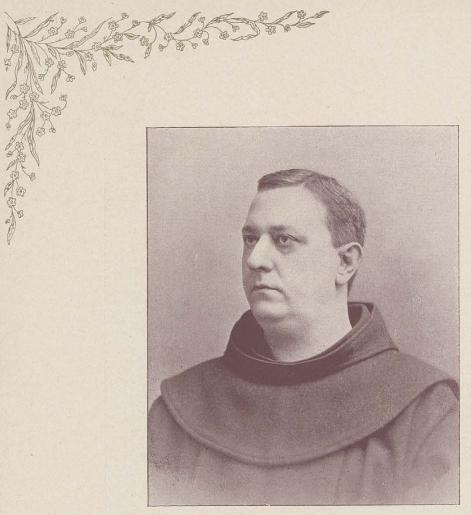


REV. FERDINAND A. MOELLER, S. J.







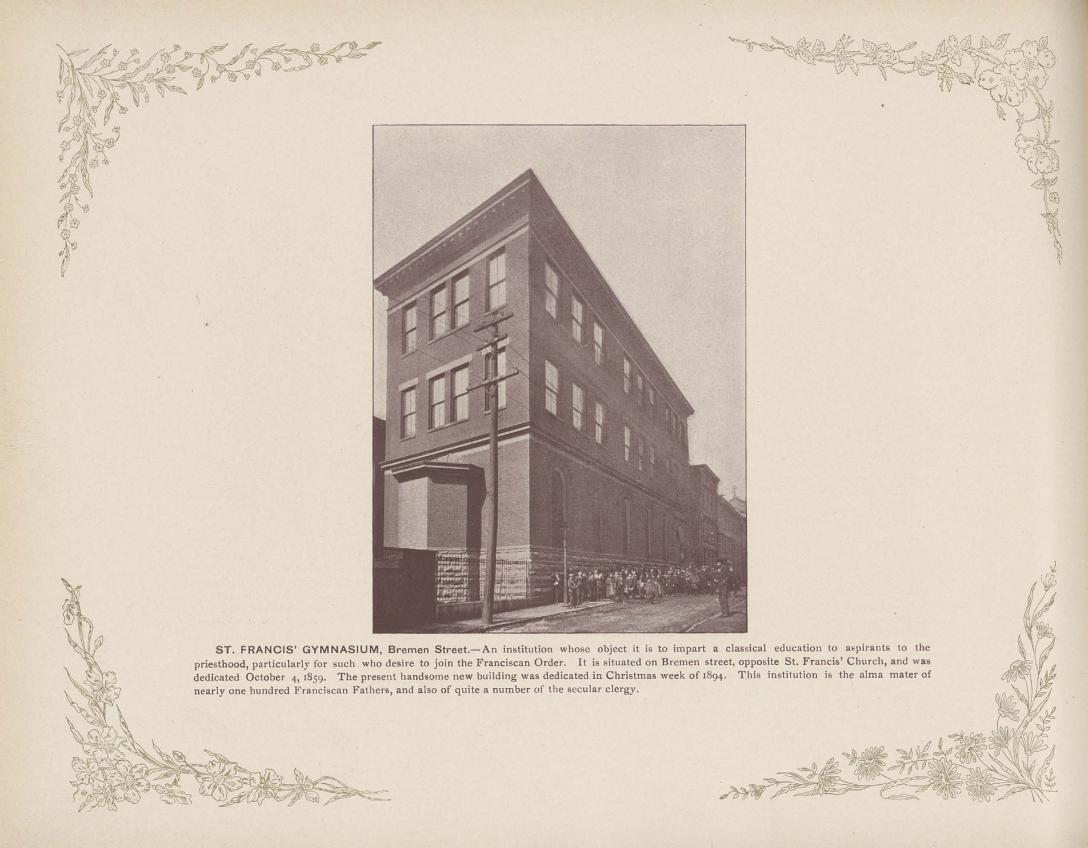


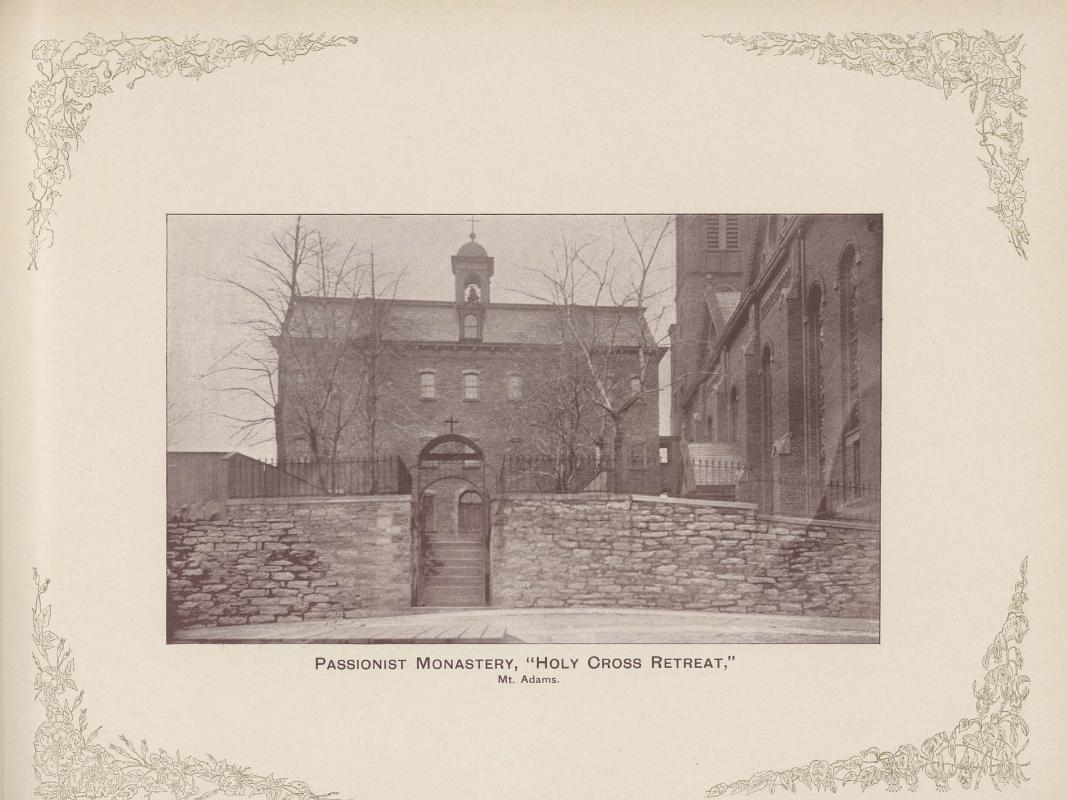
VERY REV. PETER BAPTIST ENGLERT, O. S. F., Provincial of the Franciscan Fathers.



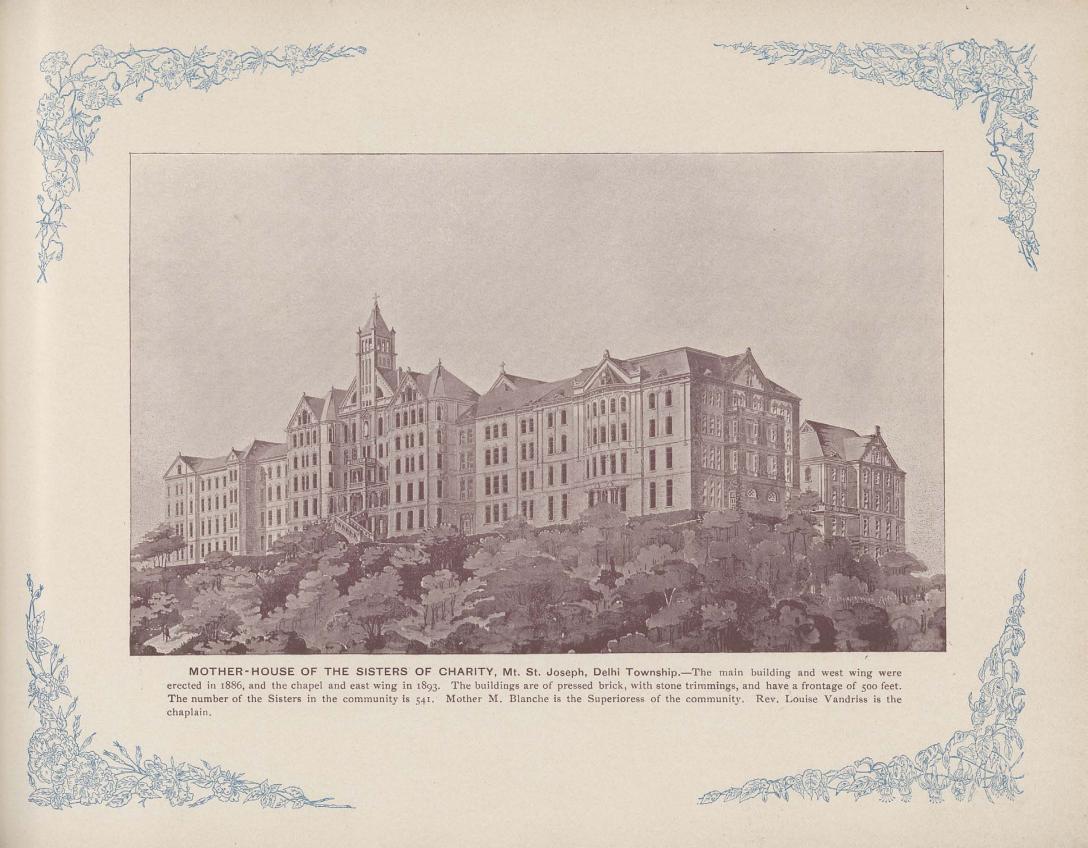
REV. JEROME KILGENSTEIN, O. S. F., Chaplain Protectory for Boys, Mt. Alverno, Delhi Township.







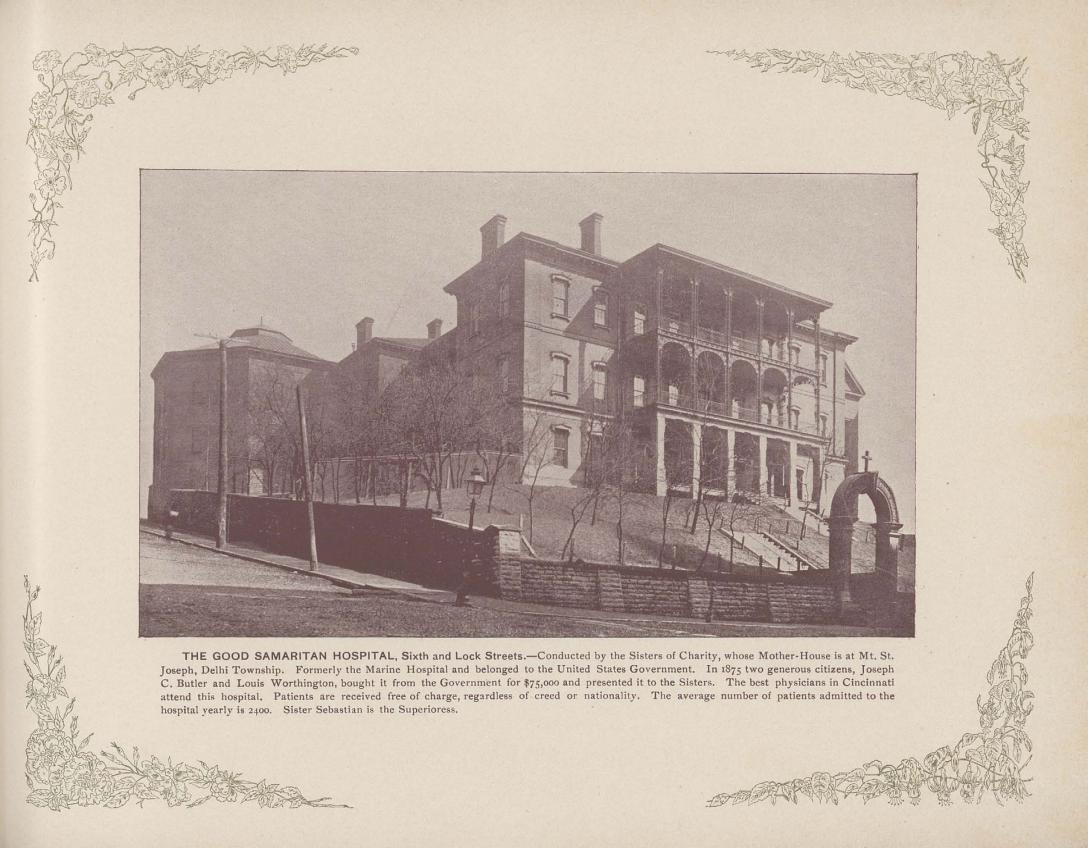
REV. LOUIS VANDRISS, Chaplain Mother-House, Sisters of Charity.

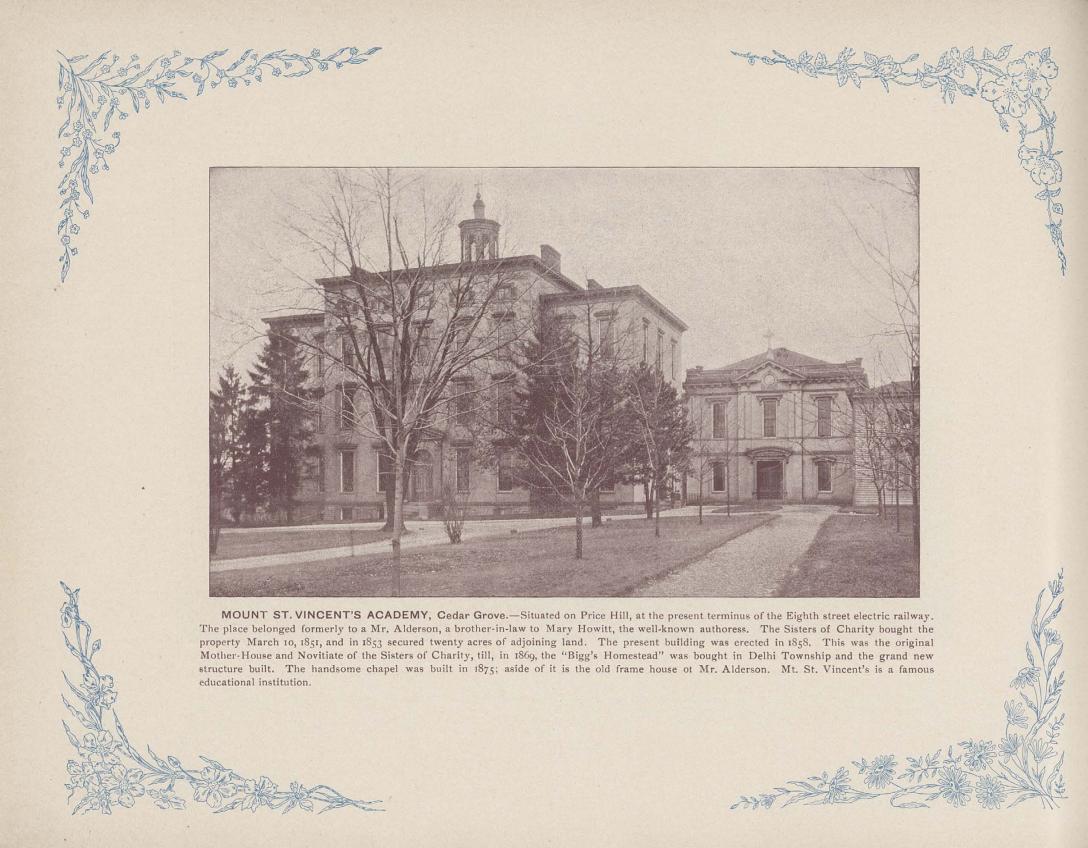




SISTER ANTHONY.

This work would be incomplete without the portrait of Sister Anthony, the "Florence Nightingale of America," as she is frequently called by Protestants and Catholics. No name in the West is held in higher reverence and deeper gratitude than that of this venerable nun. On many a battle-field Sister Anthony soothed the wounded and calmed the dying, ministering both to body and soul. After years passed in the Good Samaritan hospital, this valiant woman has laid down some of the burdens which have become too heavy for her aged shoulders and now spends her declining years among the children of the Infant Asylum at Norwood, still remembered and enquired for by her old companions in rank and file with whom she passed through the smoke and thunder of battle. Her's has been a useful, a noble life, spent entirely in the cause of the Master and of suffering humanity.







REV. JOHN HENRY BURWINKEL, Chaplain St. Joseph's Infant Asylum.







THE CONVENT OF NOTRE DAME, popularly called "OUR LADY'S SUMMIT," East Walnut Hills, is surrounded by a park of ten acres. The erection of the building was begun in 1890. It is destined to be the "Mother-House" of the Sisters of Notre Dame in the United States, where postulants and novices will receive their religious training. It will, moreover, serve as a home for sick and aged sisters, and as a very select academy for young ladies. The convent is built of red pressed brick, with sandstone trimmings, and has a frontage of 320 feet, with a depth of 85 feet. The chapel adjoins the convent in the rear. It is a beautiful gothic edifice, 141 feet long and 52 feet wide. The corner-stone was laid March 25, 1894, the building dedicated September 25, 1895.

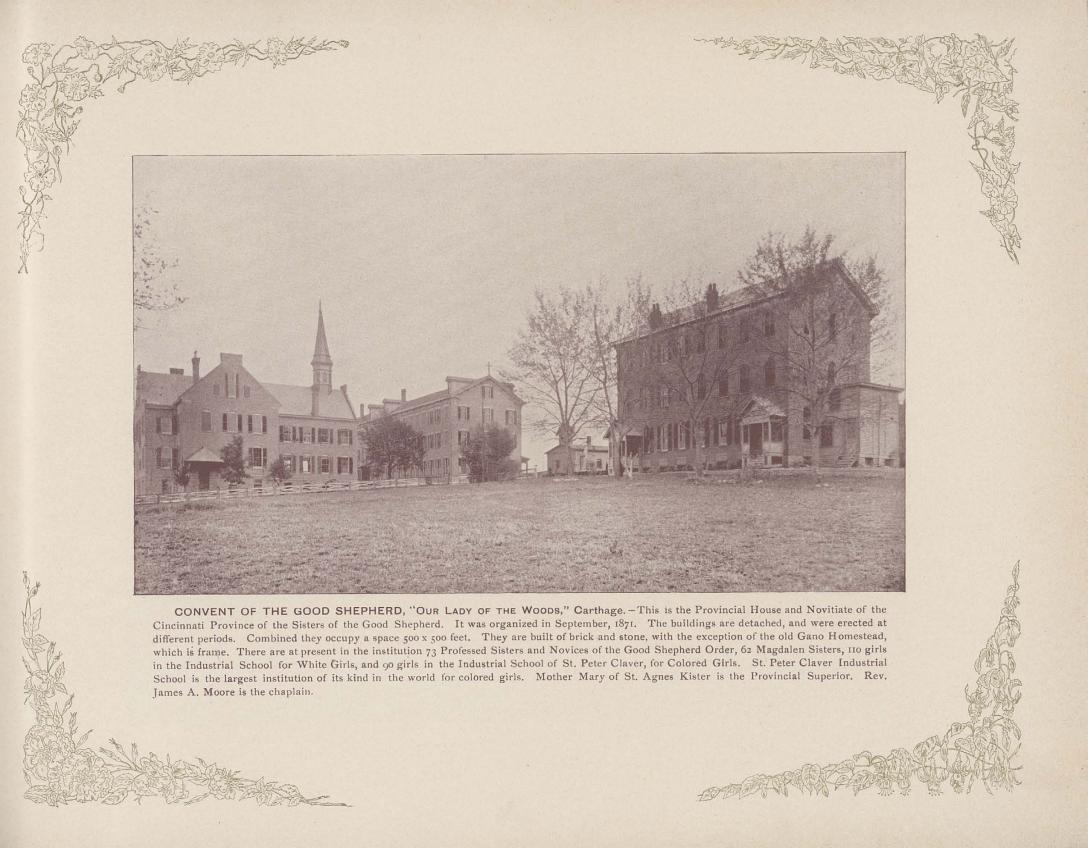










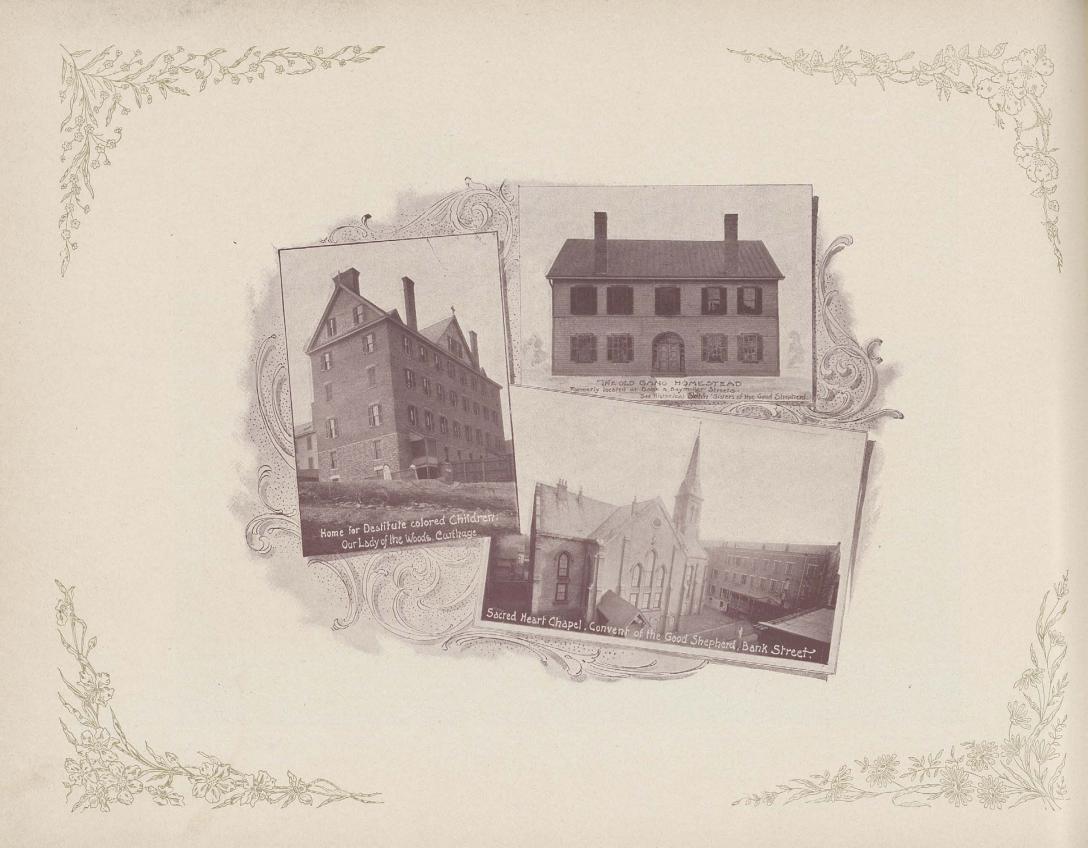






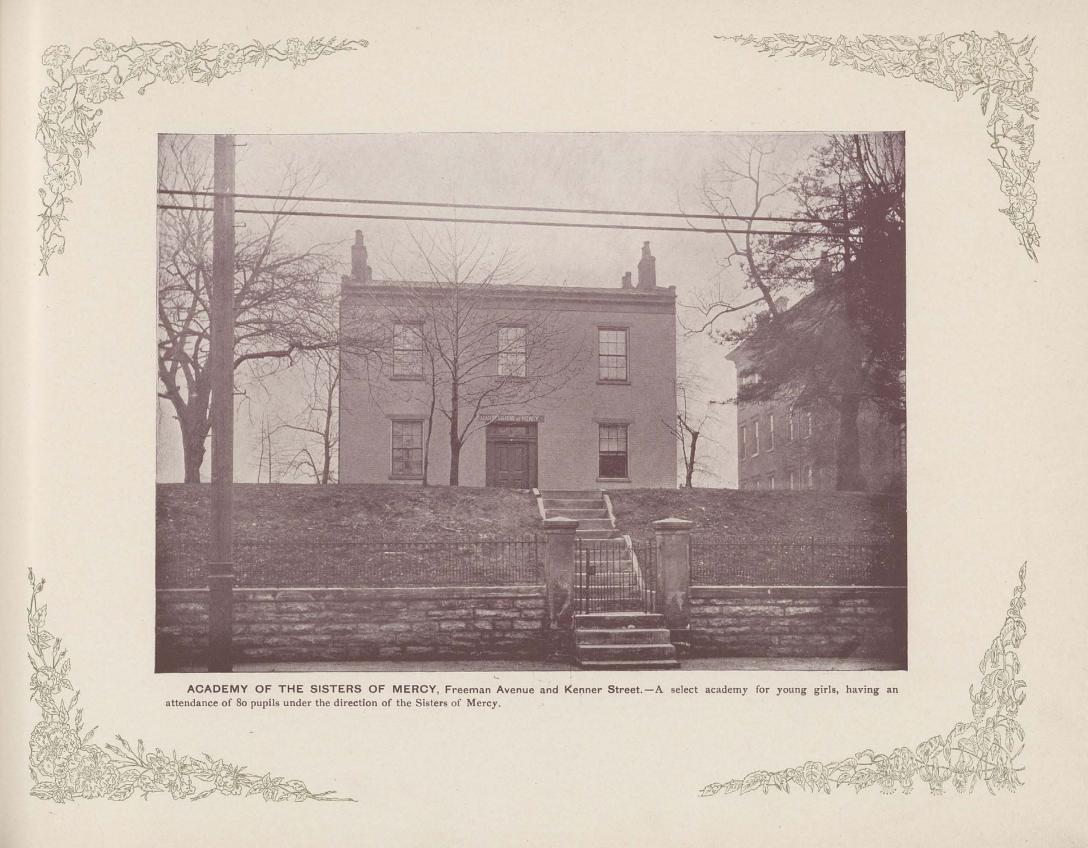
CONVENT OF THE GOOD SHEPHERD, Baum Street. (Legal Title: "SCHOOL OF REFORM OF THE GOOD SHEPHERD."—Organized March 31, 1873.

This institution is purely charitable as to charges, and non-sectarian as to reception of inmates. There are 100 preservation and 50 reformatory children at present in the institution. Mother M. Gertrude is the Superioress.





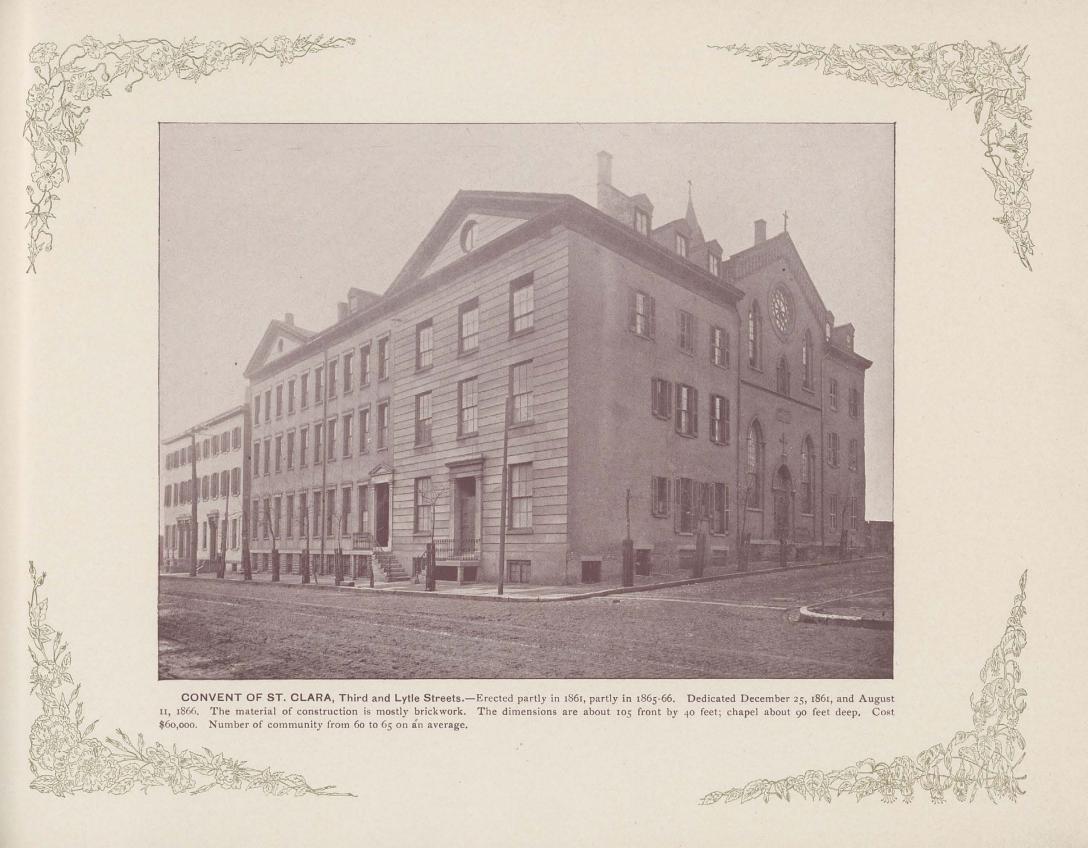




HOME FOR THE AGED, Florence Avenue.—Organized in October, 1868. This institution is conducted by the Little Sisters of the Poor. It depends entirely upon the generosity of the public for its support. There are at present 225 inmates at the institution—110 women and 115 men. There are 15 Sisters connected with the institution. Sister Maxellande is the Superioress.







REV. FRANCIS XAVIER BUSCHLE, O. S. F., Chaplain St. Francis' Hospital.



Sister Apollonaris is the Superioress. The chaplain is Rev. Francis Xavier Buschle, O. S. F.

ST. MARY'S HOSPITAL, Betts and Linn Streets.-Conducted by the Sisters of the Poor of St. Francis, who came to Cincinnati in September, 1858, from Aix-la-Chapelle. Corner-stone laid May 18, 1859. The architect was Anthony Bley. Dedicated Christmas, 1859. Enlarged in 1860 and 1875, giving the building a frontage now of 275 feet. Close upon 5000 patients have been treated in St. Mary's Hospital. The institution is supported from the alms of the public, gathered by the good Sisters. Patients are admitted free of charge. Over 2100 patients were treated during the year 1895; the average number in the institution at one time being 230. There are 30 Sisters connected with the institution. Sister Columba is the Superioress



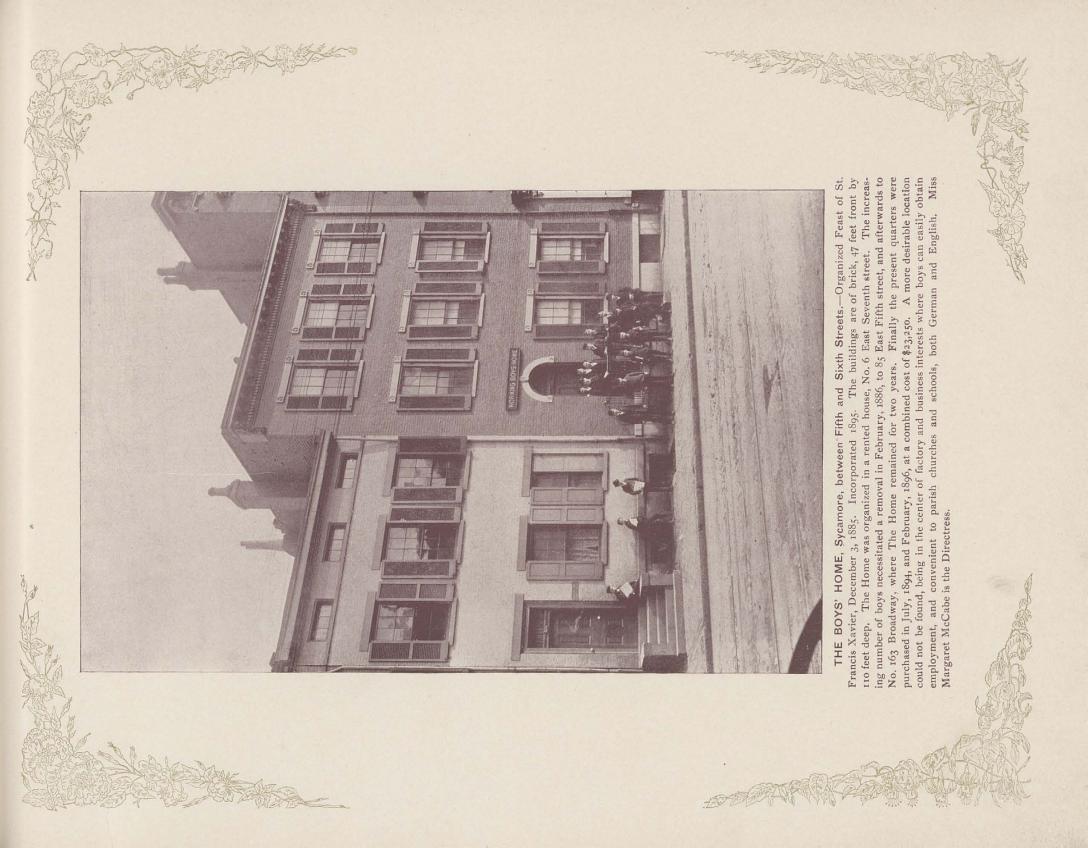




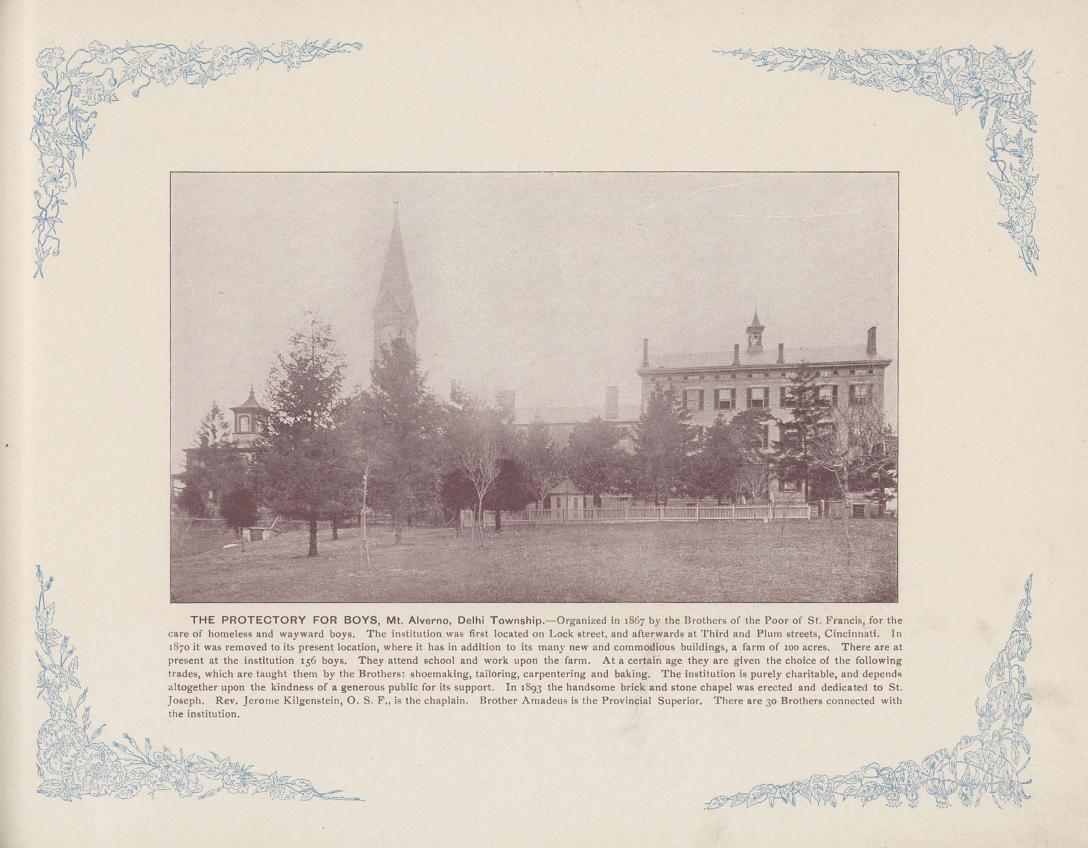


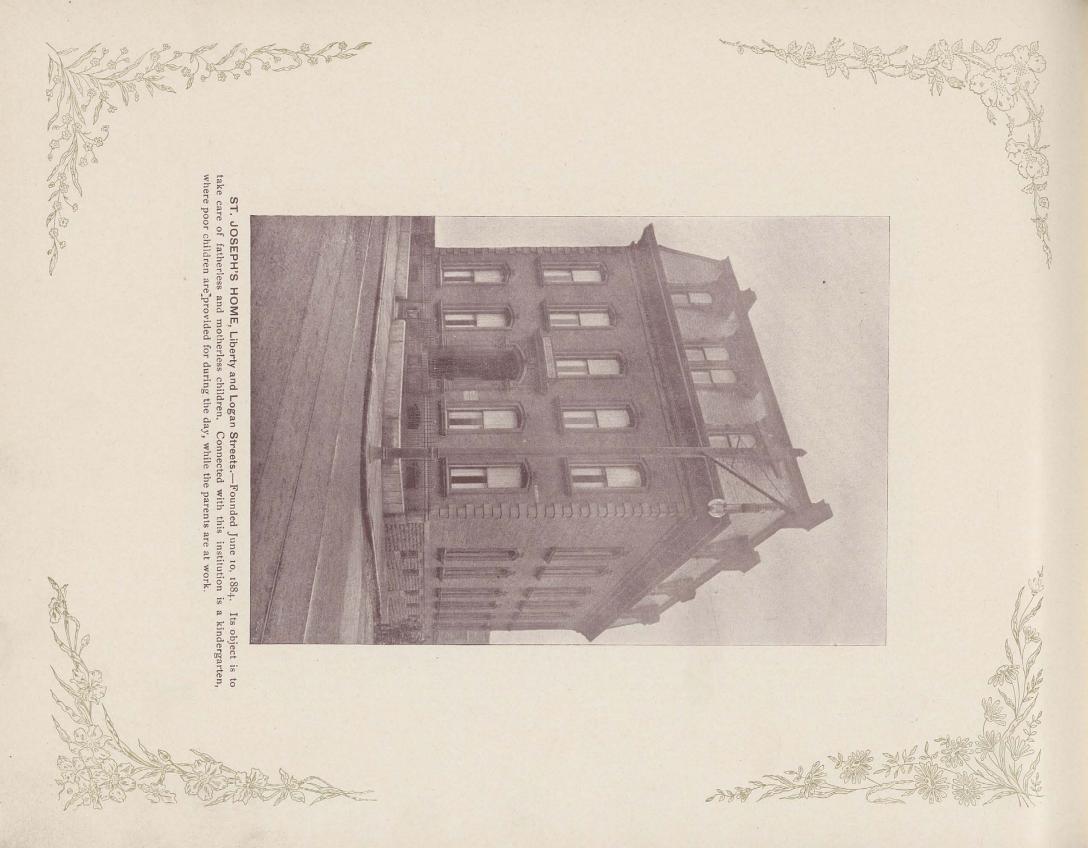
















VERY REV. JAMES F. CALLAGHAN, D.D.,
Vicar-General and Chancellor,
Diocese of Little Rock.
Formerly Assistant Pastor St. Peter's Cathedral,

* Editor and Publisher of the Catholic

* Telegraph, and Secretary to

Archbishop Purcell.



RT. REV. HENRY JOSEPHIRICHTER, D.D.,
Bishop of Grand Rapids.
Formerly Pastor St. Lawrence's Church.

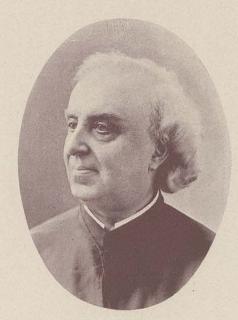


REV. ANTHONY B. SCHWENNIGER,
Rector Church of the Assumption,
New York City.
First Pastor St. Ludwig's Church, and for many

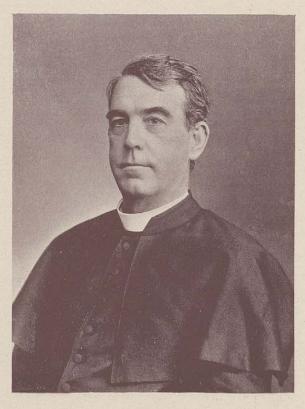
First Pastor St. Ludwig's Church, and for man years prominently connected with the Church in Cincinnati.



REV. THOMAS J. BOULGER, Retired.



REV. HUBERT J. PETERS, S. J.



RT. REV. THOMAS S. BYRNE, D.D.,
Bishop of Nashville,
Formerly Rector Mt. St. Mary's Seminary of the West.



REV. CHRISTIAN FRENSCH.
Retired.



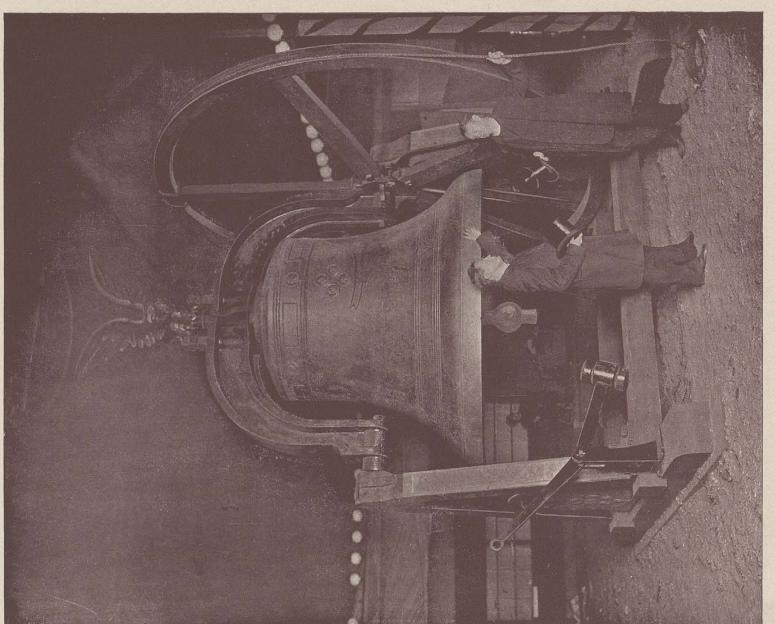
REV. JOHN B. HEMANN, S. J.





REV. EDWARD P. HICKEY. REV. GEORGE F. HICKEY. REV. JOHN F. HICKEY. REV. CHARLES A. HICKEY. REV. WILLIAM D. HICKEY.

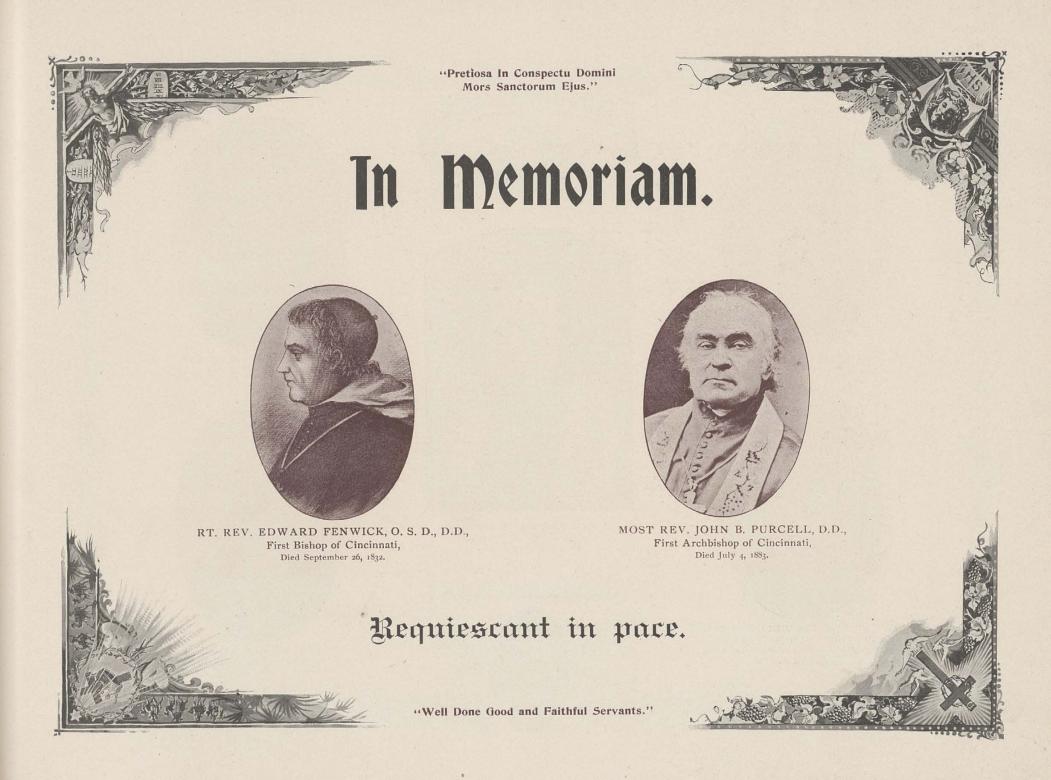
THE HICKEY SACERDOTAL FAMILY.—The archdiocese of Cincinnati can boast of a number of devout families that have given two or more sons to the divine service of the altar. Thus the three Fathers Quatman are brothers, also the three Fathers Moeller, the two Fathers Murray, the two Fathers Poland, the two Fathers Hoeffer, etc. The above portraits exhibit the remarkable instance, without a parallel in the United States, of five brothers in the priesthood. All are pastors in this diocese. A sister is a Nun of the order of Notre Dame. The father of this religious family, Mr. Patrick Hickey, died September 7, 1892, and was buried from St. Edward's Church. The happy mother is still living.

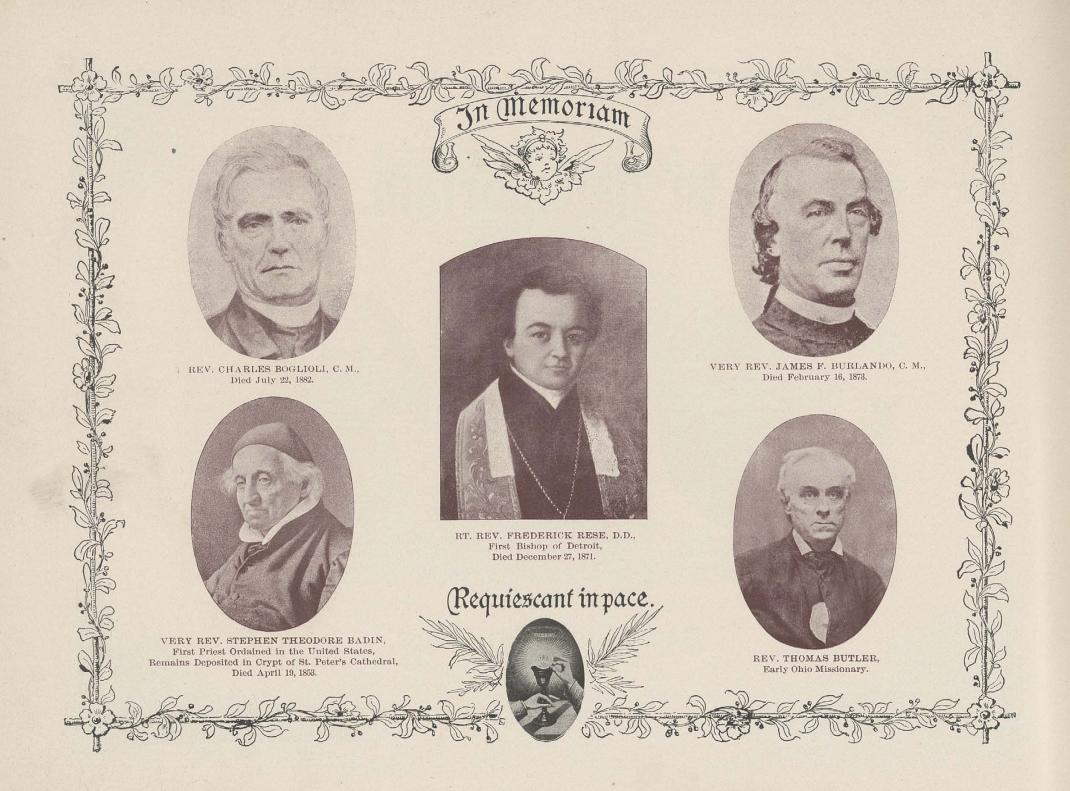


"JOSEPH."

This is the largest swinging bell in the world. Presented to St. Francis de Sales' congregation by the late Joseph G. Buddeke. The bell itself weighs approximately 30,000 pounds. With its hangings as it now rests in the tower of St. Francis de Sales' Church, its total weight is 40,000 pounds. The above engraving was made from a photograph taken upon the day the bell was removed to Walnut Hills, January 31, 1896.

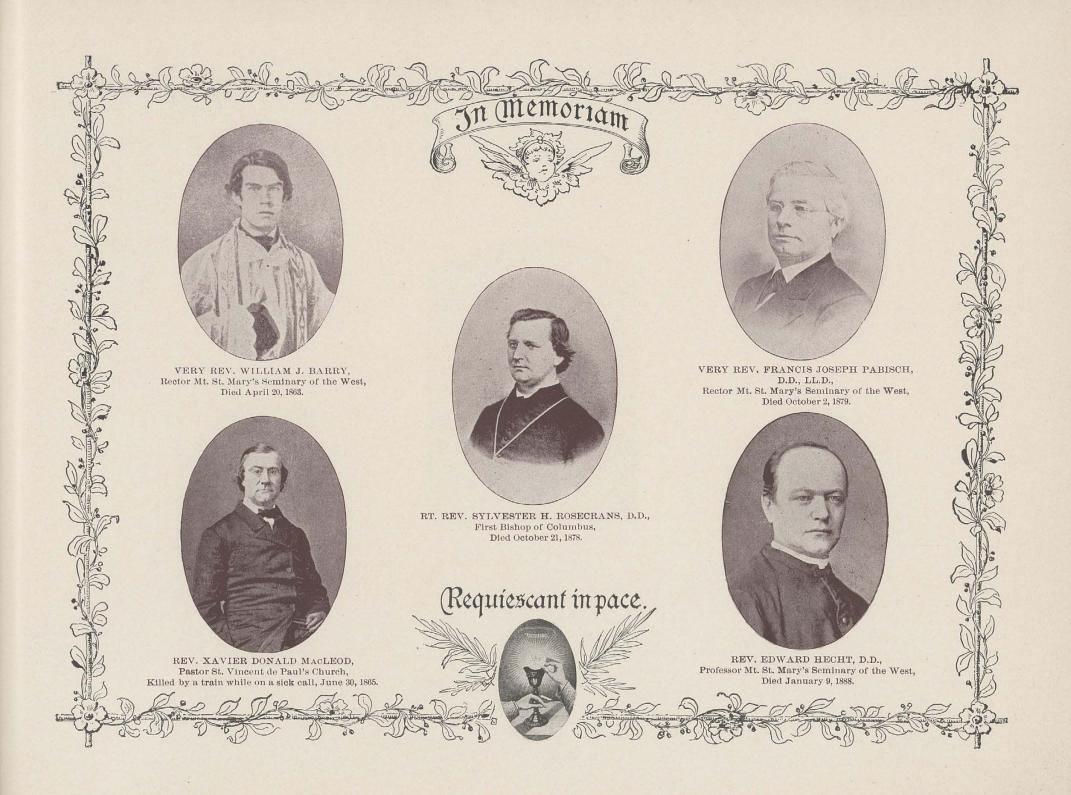




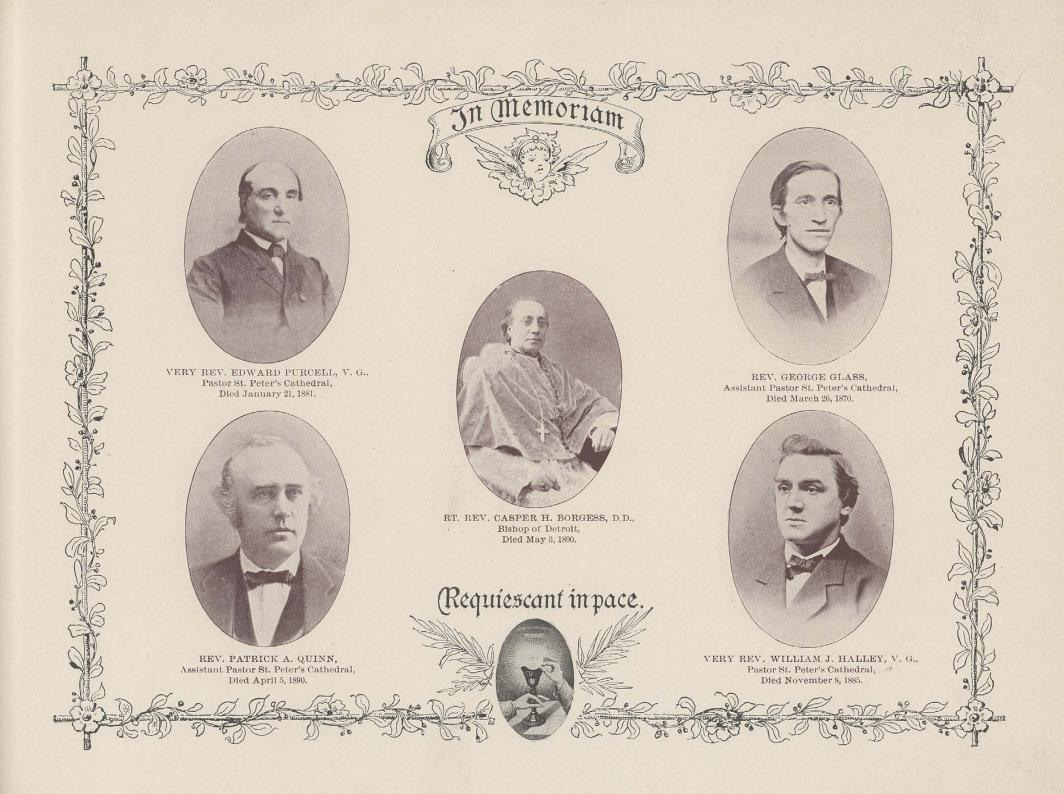








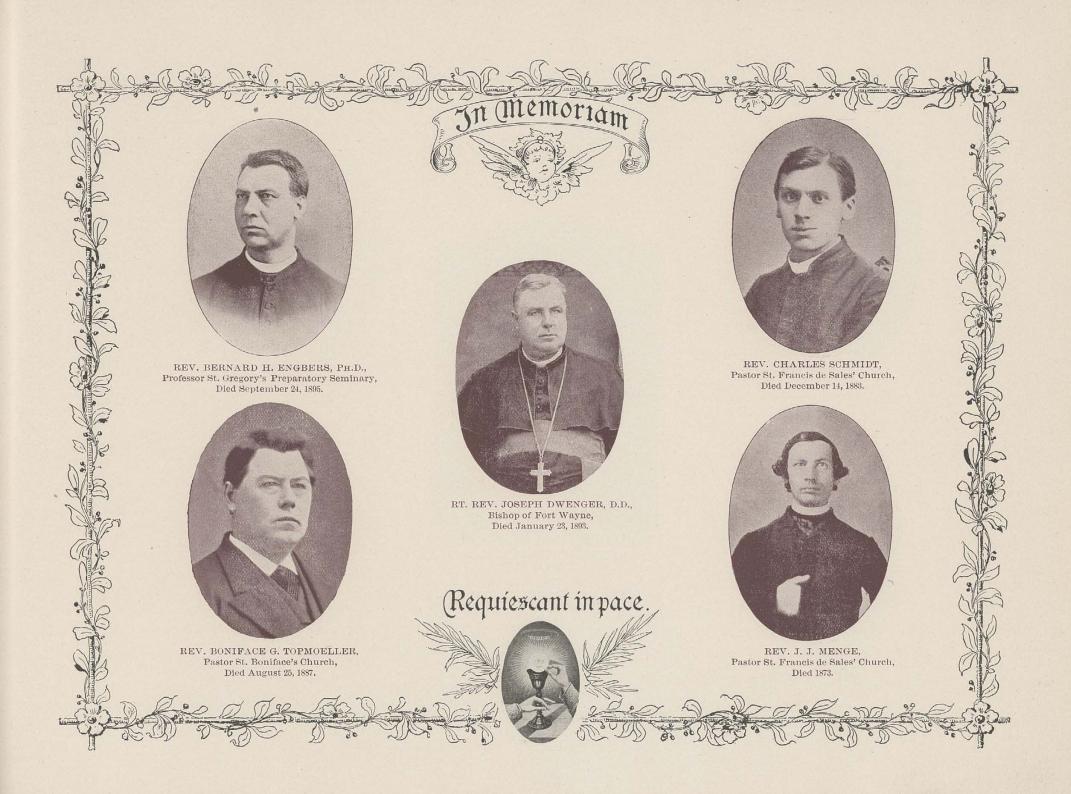




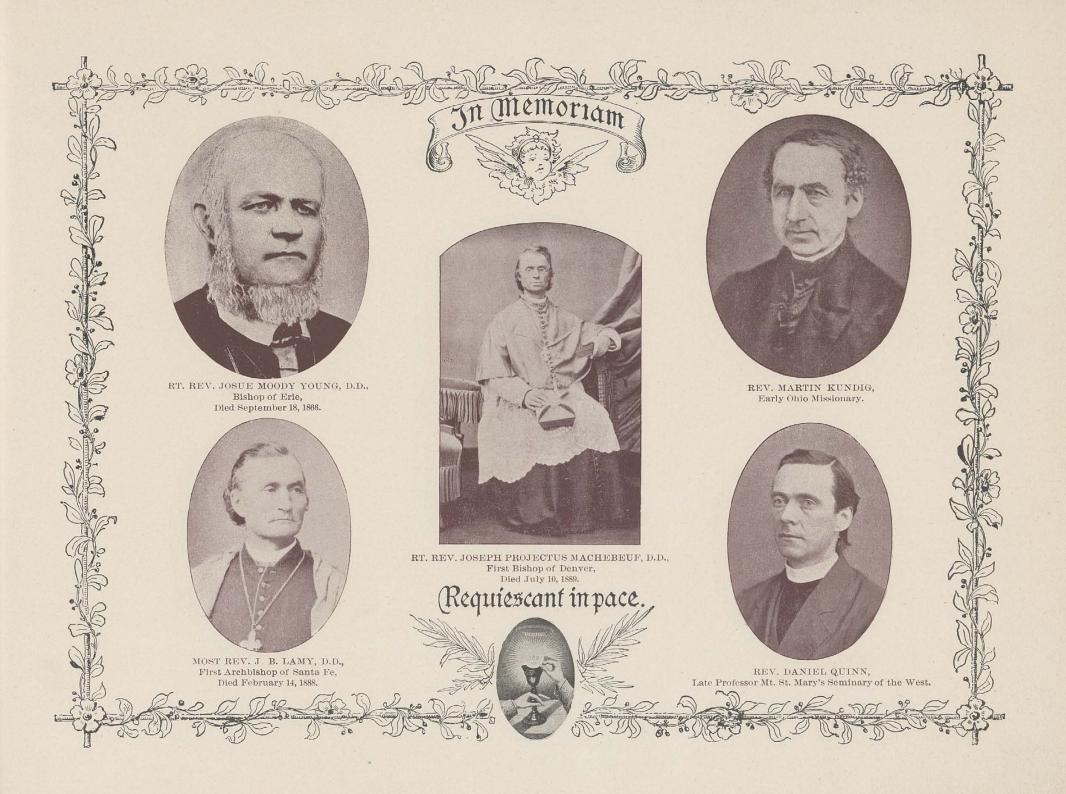














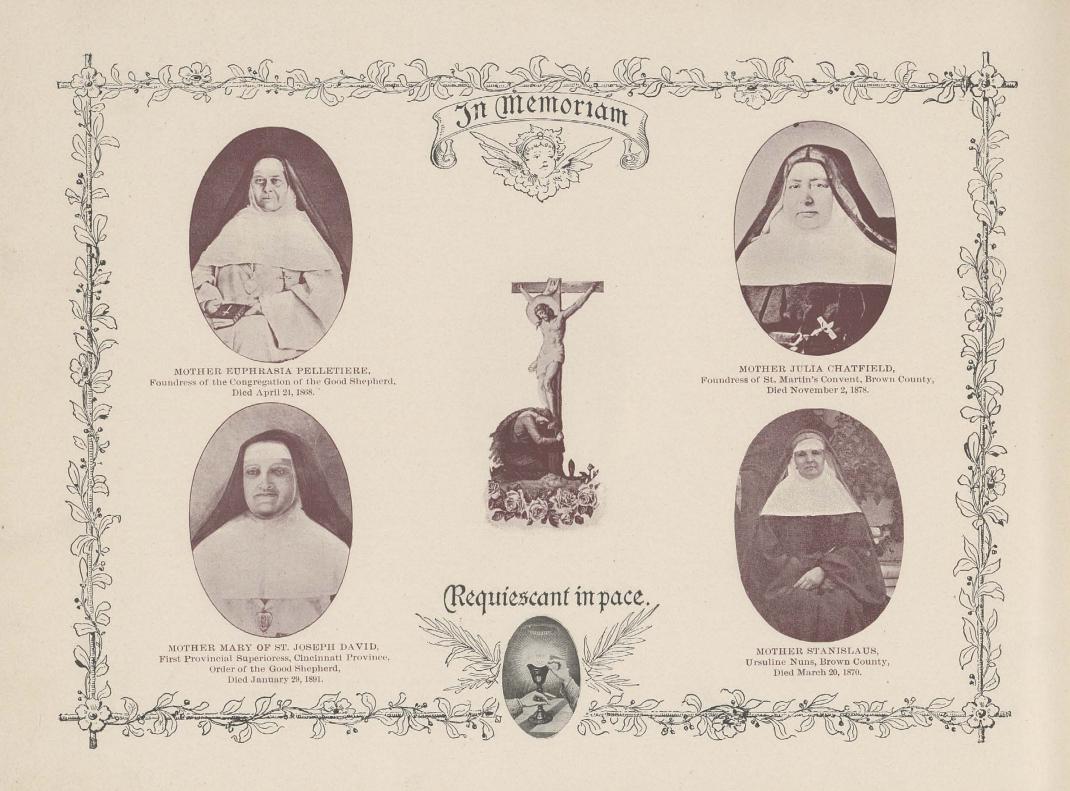












AN ALPHABETICAL LIST OF THE SECULAR PRIESTS

IN CINCINNATI AND HAMILTON COUNTY, WITH BIOGRAPHICAL DATA.

- ADELMANN, REV. AUGUSTIN C., Professor at St. Gregory's Preparatory
 Seminary. Born in Germany, February 2, 1868; educated at Carthagena, O.,
 and Mt. St. Mary's, Price Hill; ordained by Archbishop Elder, June 21, 1893.
 Formerly assistant at St. Paul's Church and pastor at Eaton, O.
- ALBRINCK, VERY REV. JOHN C., Ph.D., Vicar-General. See page 35.
- BRINKMEYER, REV. HENRY, Rector of St. Gregory's Preparatory Seminary. Born in Cincinnati, March 16, 1854; educated at St. Xavier's College and at Montreal, Canada; ordained at Montreal, December 22, 1877. Formerly pastor at several places and professor of philosophy at Mt. St. Mary's.
- BRÜGGE, REV. FLORENCE E. J., Vice Rector and Professor at St. Gregory's Preparatory Seminary. Born in Cincinnati, July 12, 1851, educated at Mt. St. Mary's; ordained May 30, 1874.
- BURWINKEL, REV. JOHN H., Chaplain at the Infant Asylum. Born in Cincinnati, April 28, 1851; educated at Mt. St. Mary's and ordained September 23, 1876.
- BUSSMANN, REV. JOSEPH, Assistant Pastor of St. Michael's Church. Born at Neuenkirchen, Germany, April 26, 1851; came to Cincinnati in August, 1874; educated at Mt. St. Mary's and Innsbruck University, Tyrol; ordained at Innsbruck, June 27, 1884.
- CAHILL, REV. CASPER BORGESS, Pastor of St. Vincent de Paul's Church, Sedamsville. Born in Cincinnati; educated at St. Xavier's College and St. Mary's Seminary, Baltimore, Md., and ordained by Archbishop Elder at Mt. St. Mary's, December 21, 1889. Formerly assistant at Sacred Heart Church, Dayton, and St. Patrick's, city. Appointed to the present position in March, 1891.
- CONNER, REV. ROBERT G., Assistant Pastor of St. Peter's Cathedral. Born in Cincinnati, December 21, 1870; educated at St. Xavier's College and Mt. St. Mary's; ordained by Archbishop Elder, June 19, 1894.
- CONWAY, REV. CORNELIUS JOSEPH, Assistant Pastor of St. Edward's Church, Clark street. Born at Westboro, O., October 3, 1862; educated at Bardstown, Ky., St. Xavier's College and Mt. St. Mary's; ordained June 21, 1893, by Archbishop Elder.
- DALY, REV. WILLIAM, Pastor of All Saints' Church. Born in Galway, Ireland, June 26, 1841; educated at Mt. St. Mary's, and ordained by Bishop Toebbe, June 11, 1870.
- DESELAERS, REV. MATTHAEUS P., Rector of St. Michael's Church. The oldest priest in Ohio. Born at Muenster, Germany, June 16, 1813, and ordained there August 10, 1838. Connected with St. Michael's Church for almost fifty years.

- DICKHAUS, REV. JOHN B., Pastor of St. Stephen's Church, Columbia. Born in Cincinnati, August 21, 1851; educated at Mt. St. Mary's and ordained September 22, 1878. Formerly pastor at Ripley, O.
- DOTTMANN, REV. BERNARD H., Pastor of St. Aloysius' Church, Elmwood. Born in Cincinnati, May 17, 1857; educated at St. Xavier's College, Mt. St. Mary's and St. Mary's Seminary, Baltimore; ordained December 24, 1882, by Coadjutor-Bishop Elder. Formerly assistant at St. Patrick's and St. Lawrence's and pastor at Arnheim, O. Appointed to Elmwood May 12, 1889.
- DOWNEY, REV. JOHN PATRICK, Professor at St. Gregory's Preparatory Seminary. Born in Urbana, O., April 25, 1866; educated at Bardstown, Ky., Mt. St. Mary's and Propaganda, Rome; ordained in Rome, October 28, 1891. Formerly assistant at St. Peter's Cathedral.
- DRUFNER, REV. ALBERT E., Professor at St. Gregory's Preparatory Seminary. Born in Dayton, O., February 6, 1859; educated at Mt. St. Mary's; ordained by Coadjutor-Bishop Elder, August 27, 1882. Formerly pastor at Carthage and of St. Ludwig's Church, city.
- DUTTON, REV. FRANCIS X., Pastor Church of the Blessed Sacrament. Born in Utica, N. Y., September 15, 1839; ordained at Mt. St. Mary's, May 30, 1863. Formerly at St. Martin's, Brown County, O.
- EILERMANN, REV. HENRY A., Assistant Pastor of St. Augustine's Church, Bank street. Born at Ankum, Hanover, April 9, 1866; educated at St. Meinrad's College of the Benedictine Fathers, Spencer County, Ind., and Mt. St. Mary's; ordained by Archbishop Elder, October 2, 1892. Formerly assistant at Holy Trinity Church, city, and at St. Boniface's Church, Piqua, O.
- ELLERBROCK, REV. HERMAN, Pastor of St. Aloysius' Church, Bridgetown. Born at Neuenkirchen, Germany, August 24, 1857; educated at St. Xavier's College and at Rome; ordained in Rome, March 31, 1888. Formerly assistant at St. Henry's Church, city, Holy Trinity Church, Dayton, and St. Mary's Church, city. Appointed to Bridgetown January 23, 1896.
- FEENEY, REV. BERNARD, Professor of Moral Theology at Mt. St. Mary's, Price Hill, and chaplain at Mt. St. Vincent Academy, Cedar Grove. Born near French Park, Ireland, September 8, 1844; educated at Maynooth, Ireland; ordained September 15, 1867. Author of "Home Duties," "Studies in the Passion," "How to Get On," etc.
- FELDMANN, REV. JOHN M., Pastor of Sacred Heart Church, Marshall Avenue. Born in Dayton, O., March 28, 1851; educated at Mt. St. Mary's; ordained May 30, 1874. Formerly professor at Mt. St. Mary's and pastor at Troy, O.

- FORTMANN, REV. AUGUSTINE C., Assistant Rector of St. Paul's Church. Born in Cincinnati, July 11, 1868; educated at St. Xavier's College and Propaganda, Rome; ordained May 19, 1894. Appointed to St. Paul's, August 15, 1894.
- FRENSCH, REV. CHRISTIAN, retired, residing at St. Francis' Hospital, Fairmount. Born in Limburg, August 27, 1827, and ordained October 24, 1863. Formerly pastor at New Richmond and Bridgetown, O.
- GEERS, REV. GEORGE HENRY, Assistant Pastor of St. Anthony's Church, Budd street. Born at Ankum, Hanover, in 1854; educated at St. Xavier's College and Mt. St. Mary's; ordained June 22, 1892, by Archbishop Elder.
- GERDES, REV. ALOYSIUS M., Assistant Rector of St. Francis de Sales' Church. Born in New Richmond, O., September 4, 1860; educated at Mt. St. Mary's, St. Xavier's College and St. Mary's Seminary, Baltimore; ordained by Archbishop Elder, December 18, 1886.
- HAHNE, REV. CHARLES H., Pastor of St. Anthony's Church, Madisonville. Born in Dayton, O., July 2, 1858; educated at Mt. St. Mary's and Niagara, N. Y.; ordained in Cincinnati, May 24, 1883, by Coadjutor-Bishop Elder. Formerly assistant at St. Paul's and Holy Trinity's, city.
- HEMMERSBACH, REV. ANDREAS, Assistant Rector of St. Joseph's Church, Linn street. Born in Germany, November 12, 1867; educated at St. Francis' Seminary, Milwaukee, Wis., and Mt. St. Mary's; ordained by Archbishop Elder, January 10, 1892. Formerly assistant at St. Anthony's Church, city, and St. Boniface's Church, Piqua, O.
- HENRY, REV. JAMES, Rector of St. Patrick's Church, Third street. Born in Covington, Ky., January 15, 1852; ordained at Mt. St. Mary's, December 18, 1875. Former pastor at St. Mary's Church, Piqua, O.
- HICKEY, REV. JOHN F., Pastor of St. Patrick's Church, Cumminsville. Born in Cincinnati, June 16, 1861; educated at St. Xavier's College and American College, Rome; ordained by Cardinal Parocchi, June 4, 1887. Formerly assistant at St. Edward's Church, Clark street, and pastor at Chillicothe and Marysville.
- HOLTHAUS, REV. JOHN HENRY, Professor at St. Gregory's Preparatory Seminary. Born in Cincinnati, April 29, 1857; educated at St. Francis' Seminary, Milwaukee, Wis., and St. Mary's Seminary, Baltimore, Md.; ordained by Bishop Maes, at the Cincinnati Cathedral, December 24, 1885. Formerly assistant at St. Joseph's Church, city, and pastor at Wyoming, O.
- KELLY, REV. NICHOLAS J., Pastor of St. Gabriel's Church, Glendale. Born in Brown County, O., August 31, 1851; educated at St. Xavier's College and St. Mary's Seminary, Baltimore, Md.; ordained December 18, 1886, by Archbishop Elder.
- KEMPER, REV. HERMAN, Pastor of St. Philumena's Church, Pearl street. Born at Freckenhorst, Muenster, Germany, December 28, 1842; educated at Mt. St. Mary's; ordained November 21, 1865.
- KENNEDY, REV. JOHN J., Pastor Church of the Assumption, Walnut Hills. Born in Cashel, County Tipperary, Ireland, May 1, 1849; educated at Bardstown, Ky., and Mt. St. Mary's; ordained June 7, 1873.

- KESSING, REV. FRANCIS HENRY, Pastor of St. Leo's Church, North Fairmount. Born in St. Mary's parish, Cincinnati, August 8, 1852; educated at Mt. St. Mary's, and ordained July 3, 1875. Formerly assistant at St. Anthony's Church.
- KLOSTERMANN, REV. JOSEPH M., Pastor Church of Our Lady of Perpetual Help, Sedamsville. Born in Steinfeld, Germany, February 10, 1856; educated at Mt. St. Mary's and St. Mary's Seminary, Baltimore, Md.; ordained December 24, 1882, by Coadjutor-Bishop Elder. Formerly assistant at Holy Trinity Church, city.
- KNIPPER, REV. FRANCIS JOSEPH, Assistant Pastor of SS. Peter and Paul's Church, Reading, Born in Cincinnati, July 24, 1870; educated at St. Xavier's College and Innsbruck University, Tyrol; ordained by Prince-Bishop Simon Aichner, July 26, 1894.
- KRESS, REV. JOHN D., Pastor of St. Boniface's Church, Cumminsville. Born at Wheeling, W. Va., March 3, 1837; educated at Mt. St. Mary's and ordained August 6, 1864.
- KOHMESCHER, REV. ALOYSIUS J. C., Pastor of St. John's Church, Deer Park, and St. Mary's Church, Arnheim. Born in Cincinnati, August 22, 1860; educated at St. Xavier's College, St. Mary's, Kansas, and Innsbruck, Tyrol; ordained at Innsbruck, July 28, 1889. Formerly assistant at St. Henry's Church, city.
- KUHLMANN, REV. BERNARD F., D.D., Professor of Philosophy at Mt. St. Mary's Seminary. Born in Cincinnati, January 31, 1866; educated at St. Xavier's College and American College, Rome; ordained by Cardinal Parocchi, July 27, 1890. Formerly assistant at St. Joseph's Church, city, and pastor at Taylor Creek, O.
- LASANCE, REV. FRANCIS X., Chaplain at the Notre Dame Convent, Grandin Road. Born in Cincinnati, January 24, 1860; educated at St. Xavier's College and St. Mary's Seminary, Baltimore, Md.; ordained May 23, 1883, by Coadjutor-Bishop Elder. Formerly assistant at Emmanuel's Church, Dayton.
- LIPSKI, REV. LADISLAUS H. J., Pastor of St. Stanislaus' (Polish) Church, Liberty street. Born in Warsaw, Poland, November 3, 1860; educated at Galicia, Austria; ordained by Cardinal Dunajewski, at Cracow, June 22, 1890.
- LONEY, REV. MICHAEL JOSEPH, Pastor of Sacred Heart Church, Reading. Born near Springfield, O., November 15, 1862; educated at St. Xavier's College, Emmitsburg, Md., St. Mary's Seminary, Baltimore, Md., and Mt. St. Mary's; ordained by Archbishop Elder, June 28, 1889.
- LOTTI, REV. PETER, Pastor of Sacred Heart (Italian) Church, Broadway. Born in Florence, Italy, August 6, 1864; educated at the Abbey of Fiesole, Florence; ordained in 1887, and came to America in 1890, taking charge of a small church at Bridgeport, Conn.; in 1892 assumed charge of present position.
- MACKEY, REV. JOHN M., Ph.D., Pastor of St. Peter's Cathedral. Born near Limerick, Ireland, February 1, 1836; educated at Bardstown, Ky., Emmitsburg, Md., and Grand Seminaire D'Aix, Marseilles, France; ordained June 14, 1862. Formerly pastor of many missions in Kentucky and Ohio; in 1870 became rector of St. Patrick's Church, Third street, and in 1887 accepted the Cathedral.

- MAYERHOEFER, REV. GEORGE JACOB, Assistant Pastor of St. Lawrence's Church, Warsaw Avenue. Born in Cincinnati, July 24, 1871; educated at Notre Dame University, Indiana, and Mt. St. Mary's; ordained by Archbishop Elder, June 19, 1894; appointed to St. Lawrence's July 24, 1894.
- McMAHON, REV. JOHN THOMAS, Assistant Rector of St. Patrick's Church, Third street. Born in Nicholas County, Ky., March 18, 1868; educated at Cleveland and Mt. St. Mary's; ordained by Archbishop Elder, June 21, 1893.
- MENGE, REV. BERNARD JOS. M., Rector of St. Mary's Church, Thirteenth street. Born at Osnabrueck, Germany, August 28, 1831; educated at Somerset, O., Bardstown, Ky., and Mt. St. Mary's; ordained April 17, 1858. Formerly pastor of St. Augustine's Church.
- MENKE, REV. JOHN HENRY, Pastor of Holy Family Church, Price Avenue. Born in Cincinnati, May 20, 1852; educated at St. Xavier's College and Mt. St. Mary's; ordained July 3, 1875. Formerly pastor at Marysville, Greenville and Troy, O.
- MEYER, REV. AUGUSTINE, Pastor of St. Anthony's Church, Budd street. Born at Damme, Germany, April 12, 1837; educated in Germany and at Mt. St. Mary's; ordained December 22, 1866. Formerly assistant at St. Paul's Church, city.
- MEYER, REV. JOSEPH A., Pastor of St. Rosa's Church. Born in Cincinnati, October 19, 1849; educated at St. Xavier's College and Mt. St. Mary's; ordained July 3, 1875.
- MESMER, REV. FRANCIS, Pastor of "Our Lady of Victories," Church, Delhi Township. Born at Blodesheim, Strasburg; educated and ordained at Strasburg, December 26, 1863.
- MOELLER, REV. BERNARD, Pastor St. John's Church, Harrison. Born in Cincinnati, September 17, 1855; educated at St. Xavier's College, St. Mary's Seminary, Baltimore, Md., and Mt. St. Mary's; ordained by Archbishop Elder, December 17, 1887.
- MOELLER, REV. HENRY, D.D., Secretary-Chancellor, see page 33.
- MOORE, REV. JAMES ALOYSIUS, Chaplain at the Good Shepherd Convent, Carthage. Born in Norwalk, O.; educated at St. Xavier's College, St. Mary's Seminary, Baltimore, Md., and Mt. St. Mary's; ordained by Archbishop Elder, December 21, 1889. Formerly assistant at St. Peter's Cathedral.
- MURRAY, VERY REV. JOHN BAPTIST, see page 39.
- MURRAY, REV. JEREMIAH A., Pastor of the Church of the Atonement, Third street. Born at Cumberland, Md., October 6, 1846; educated at Mt. St. Mary's; ordained at Columbus, July 16, 1870.
- NAU, REV. LOUIS HERMAN JOHN, Professor at Mt. St. Mary's Seminary. Born in Cincinnati, March 24, 1869; educated at St. Xavier's College, American College, Louvain, Belgium, and Catholic University, Louvain; ordained June 29, 1893. Formerly assistant at St. Augustine's Church, city.

- O'BRIEN, REV. MATTHEW PATRICK, Professor at St. Gregory's Preparatory Seminary. Born in Cincinnati, September 24, 1863; educated at St. Xavier's College, St. Mary's Seminary, Baltimore, Md., and Mt. St. Mary's; ordained by Archbishop Elder, December 17, 1887. Formerly assistant at St. Patrick's Church, Third street, professor at Mt. St. Mary's and pastor at Hillsboro, O.
- O'DONOHUE, REV. JAMES J., Pastor of St. Edward's Church, Clark Street. Born in Cork, Ireland, March 24, 1833; educated at Cork, St. Mary's of the Barrens, Perry County, Mo., Mt. St. Mary's, Price Hill, and Emmitsburg, Md.; ordained September 22, 1855. Formerly pastor at Portsmouth, Piqua, Dayton, Chillicothe and Hamilton. Succeeded the Very Rev. J. B. Murray at St. Edward's, July 25, 1894.
- O'MEARA, REV. DAVID, Pastor of St. Andrew's Church, Avondale. Born in Cork, Ireland, November 16, 1838; educated at Mt. St. Mary's and Spring Hill College, Mobile, Ala.; ordained by Bishop Quinlan at Mobile, June 23, 1866.
- O'ROURKE, REV. WILLIAM F. M., Pastor of Holy Angels' Church. Born in Pennsylvania, March 21, 1836; removed in childhood to Pittsburg, Pa., thence, in 1839, to Mt. Vernon, O.; educated at Mt. St. Mary's; ordained March 17, 1866.
- OVERMANN, REV. ALBIN B., Assistant Rector of St. Paul's Church. Born in Cincinnati, February 28, 1871; educated at St. Xavier's College and Mt. St. Mary's; ordained by Archbishop Elder, June 19, 1895. Appointed to St. Paul's, June 25, 1895.
- POHLSCHNEIDER, REV. JOSEPH, D.D., Rector of St. Paul's Church, Spring street. Born at Damme, Germany, November 2, 1857; educated at Mt. St. Mary's and Propaganda, Rome; ordained in Rome, December 20, 1884. Formerly assistant at SS. Peter and Paul's Church, Reading, professor at Mt. St. Mary's, assistant at St. Anthony's Church and pastor St. Charles Borromeo's Church, Carthage. Succeeded to St. Paul's Church after a competitive examination, in June, 1895.
- QUADRANTI, REV. JOSEPH, Assistant Pastor of Sacred Heart (Italian) Church. Born at Como, Sicily, December 8, 1864; educated at Turin and Piacenza; ordained at Piacenza, May 9, 1895; came to Cincinnati latter part of same year, and has conducted services every Sunday at Trinity Hall, for Sicilians, Italians, etc.
- QUATMAN, REV. AUGUSTIN M., Rector of St. Francis de Sales' Church. Born in Cincinnati, January 31, 1847; educated at St. Francis' Gymnasium, St. Xavier's College and Mt. St. Mary's; ordained by Bishop Rosecrans, December 17, 1869. Formerly assistant at St. Peter's Cathedral.
- QUATMAN, REV. JOSEPH M., Pastor of St. Elizabeth's Church, Norwood. Born in Cincinnati, November 13, 1844; educated at Mt. St. Mary's; ordained October 31, 1874. Formerly pastor at Marion, O., assistant at St. Paul's, and pastor of St. Ludwig's, city.
- ROESENER, REV. BERNARD H. M., Pastor Church of the Assumption, Mt. Healthy. Born in Cincinnati, April 14, 1852; educated at St. Xavier's College and Mt. St. Mary's; ordained July 3, 1875. Formerly at Vera Cruz and Owensville, O.; appointed to Mt. Healthy, May 5, 1881.

- ROTH, REV. FRANCIS A., Assistant Rector of Holy Trinity Church. Born in Reading, O., July 21, 1872; educated at St. Xavier's College, Emmitsburg, Md., and Mt. St. Mary's; ordained by Archbishop Elder, December 22, 1895.
- SCHMIDT, REV. GEORGE X., Assistant Pastor of St. Boniface's Church. Born in Reading, O., September 2, 1865; educated at St. Xavier's College, Mt. St. Mary's and Catholic University, Washington, D. C.; ordained by Bishop Maes, at Mt. St. Mary's, September 24, 1890.
- SCHMIDT, REV. JOSEPH F., Pastor St. Bernard's Church, Taylor Creek. Born in Pennsylvania, in 1867; educated at St. Francis' Seminary, Milwaukee, Wis., and Mt. St. Mary's; ordained by Archbishop Elder, June 22, 1892. Formerly assistant at St. Paul's Church.
- SCHENGBER, REV. J. HENRY, Pastor Church of the Guardian Angel, Mount Washington, and St. Jerome's Church, California. Born at Osnabrueck, Germany, November 16, 1867; educated in Germany and at Mt. St. Mary's; ordained by Archbishop Elder, February 12, 1893. Formerly chaplain at the Good Shepherd Convent, Carthage.
- SCHOENFELD, REV. JOHN HENRY, Pastor St. James' Church, White Oak. Born in Neuenkirchen, Germany, in 1842; educated and ordained in Cincinnati, December 19, 1870.
- SCHOENHOEFT, REV. JOHN FREDERICK, D.D., Pastor of St. Lawrence's Church. Born in Cincinnati, August 10, 1849; educated at St. Xavier's College, Mt. St. Mary's and American College, Rome; ordained by Cardinal Patrizzi, June 7, 1873. Formerly assistant at Holy Trinity Church; succeeded Dr. Richter to St. Lawrence's in April, 1883; was appointed a Dean by Archbishop Elder, October 1, 1895.
- SCHOLL, REV. WILLIAM, Pastor of St. Aloysius' Church, Delhi, and St. Joseph's Church, North Bend. Born in Treves, Germany, September 15, 1850; educated in Germany and at Mt. St. Mary's; ordained April 7, 1879. Formerly assistant at Emmanuel Church, Dayton.
- SCHUCHARDT, REV. JOHN M. Pastor of St. Henry's Church, Flint street. Born in Paderborn, October 15, 1833; educated at Duesseldorf and Mt. St. Mary's Seminary, Baltimore, Md.; ordained by Archbishop Spalding, June 29, 1866. Formerly pastor at Springfield, O.
- SELE, REV. EGIDIUS, D.D., LL.D., Vice-Rector and Professor at Mt. St. Mary's Seminary. Born at Friesenberg, Chur, Germany, January 17, 1847; educated at University of Innsbruck and in Rome; ordained at Brixen, July 26, 1874. Formerly professor at Preston Park Seminary, Louisville, Ky.
- SHEA, REV. JOHN JOSEPH, Assistant Pastor of Assumption Church, Walnut Hills. Born in Boston, Mass., June 13, 1858; educated at Holy Cross College, Worcester, Mass., and Grand Seminary, Montreal; ordained at Kansas City, Mo., August 15, 1884, by Rt. Rev. J. J. Hogan, D.D.
- SHEE, REV. JOSEPH A., Pastor St. James' Church, Wyoming. Born in Cincinnati, July 16, 1864; educated at St. Xavier's College, St. Mary's Seminary, Baltimore, Md., and American College, Rome; ordained February 25, 1888, by Cardinal Parocchi. Formerly assistant at St. Patrick's Church, city, and professor at St. Gregory's Preparatory Seminary.

- STEHLE, REV. ENGELBERT, Rector or St. Joseph's Church, Linn street. Born at Griesingen, Rottenburg, March 5, 1821; educated in Germany and France; ordained in Paris, August 21, 1851.
- STOEPPELMANN, REV. JOSEPH M., Pastor St. Charles Borromeo's Church, Carthage. Born in Cincinnati, August 9, 1852; educated at St. Xavier's College and Mt. St. Mary's; ordained September 23, 1876; appointed to Carthage from St. Ludwig's Church, city, June, 1895.
- TIEMAN, REV. LOUIS ALOYSIUS, Assistant Rector of St. Mary's Church, Thirteenth street. Born in Cincinnati, March 4, 1870; educated at St. Xavier's College, St. Charles' College, Ellicott City, Md., Benedictine College, Ferdinand, Ind., and Mt. St. Mary's; ordained by Archbishop Elder, December 8, 1893; formerly assistant at Holy Trinity Church, city.
- VAN DRISS, REV. LOUIS, Chaplain at St. Joseph's Mother House of the Sisters of Charity, Delhi Township. Born at Moorslede, West Flanders, Belgium, January 16, 1837; educated at Roulers and Bruges; ordained December 21, 1861, at Bruges. Formerly pastor in the Diocese of Detroit, Mich.
- VOET, REV. FRANCIS C. JULIUS, Pastor St. John's Church, Dry Ridge. Born at Muenster, Germany, September 27, 1834; educated and ordained at Muenster, March 16, 1861.
- VOGEDES, REV. JOHN HENRY, Assistant Pastor of St. Henry's Church, Flint street. Born at Osnabrueck, Germany, June 9, 1869; educated at Osnabrueck Gymnasium, St. Charles' College, Ellicott City, Md., and Mt. St. Mary's; ordained by Archbishop Elder, June 21, 1893; appointed to St. Henry's Church in August, 1893.
- VON DER AHE, REV. GEORGE HENRY, Chaplain at St. Aloysius Orphanage and Pastor of St. Agnes' Church, Bond Hill. Born in Cincinnati, February 20, 1863; educated at St. Xavier's College and St. Mary's Seminary, Baltimore, Md.; ordained by Archbishop Elder, December 18, 1886. Formerly assistant at St. Paul's Church, city.
- WALBURG, REV. ANTHONY H., Pastor of St. Augustine's Church, Bank, street. Born in Cincinnati, December 24, 1840; educated at Mt. St. Mary's; ordained August 6, 1864.
- WIEDERHOLD, REV. CHARLES, Pastor of SS. Peter and Paul's Church, Reading. Born in Treves, June 11, 1853; educated and ordained in Treves, March 29, 1876.
- WIMSEY, REV. FRANCIS A., Assistant Pastor at St. Peter's Cathedral. Born in Cincinnati, August 20, 1857; educated at Mt. St. Mary's; ordained July 9, 1880. Formerly chaplain at St. Joseph's Orphan Asylum and pastor at London, O. First priest ordained in Cincinnati by Coadjutor-Bishop Elder.
- WINDTHORST, RT. REV. MGR. ERNEST, Pastor of St. Ludwig's Church, Walnut street. Born at Paderborn, Germany, June 18, 1846; educated at Mt. St. Mary's; ordained by Bishop Wood, June 2, 1871. Formerly assistant at St. Augustine's, St. Joseph's, and pastor of St. Peter's, Chillicothe. Created a Monsignor by Leo XIII., January 11, 1888.



Archbishop Elder and his six Brothers. From a photograph taken December 13, 1883.